

THE LUTHERAN

“Stand fast in the liberty wherewith Christ hath made us free”

The Church and A World at War

Since we believe God reigns, and is working out His purposes, we believe that a better world order can be born out of the present travail. We believe that although He is “afflicted in the afflictions of His people,” nevertheless, He is also using the “wrath of men to praise Him”—to draw the nations together into a world family—to show their interdependence—to teach them the necessity for world co-operation. He wants His children to live together in brotherhood. These are the ideals of His Kingdom. We believe that Kingdom shall inevitably come, and that His Glory shall “cover the earth as the waters cover the sea.” *To that end we summon our people to an earnest, searching study of the ways and means to an enduring world peace—to a study of the implications of this goal with respect to national prerogatives, and economic privileges and religious prejudices—to a study of the pre-requisites, for such a goal, of world-law, world-freedom, world-justice, and an adequate world-authority, implemented with police power to maintain international tranquility. We urge every congregation to make such a study a part of its educational program in the coming year.*

Executive Board's Report, July, 1942



Written on Board Ship

MISSIONARY C. W. HEPNER *returning from Japan After Internment Greets Fellow Lutherans*

On board the S. S. Gripsholm,
Aug. 8, 1942.

DEAR LUTHERAN:

Knowing that our friends in the homeland will be anxious to hear from us, and at the same time feeling that you have a particular interest in our welfare, I am writing this letter on the *Gripsholm*, so that it may reach you by air-mail from Rio de Janeiro several weeks in advance of our arrival in New York.

I shall relate only a few facts concerning our experience since the beginning of the war in December, and give a brief account of our voyage on the evacuation ships.

The outbreak of the war so suddenly took us somewhat by surprise. On the morning of the 9th of December, I was taken into custody, placed in the Tokyo concentration camp, where I remained until the date of our evacuation, June the 17th. Dr. Stirewalt and Mrs. Hepner were allowed to remain in their homes, and enjoyed the freedom of the city to the end. In the concentration camp, we were treated as well as enemy nationals are usually handled, and I was allowed just 3½ hours with my wife during the first five months of our detention. Our friends were not encouraged to visit us, though we did enjoy occasional brief visits from certain faithful souls. In the camp I was the interpreter for the most part, and the chosen spokesman for the group. When we took leave on the morning of the 17th of June, it was my privilege to reply to the parting greetings of the Japanese officials in behalf of our evacuees, and I assured them that we were most happy to be released for repatriation, and that each one of us would do our very best for our country to enable it to win the war. Though I had determined to remain in Japan at my post, even though our Foreign Mission Board had strongly urged us to return home, I am most happy to be on this boat with our Ambassador and the first contingent of evacuees, because conditions in Japan fully justified our departure. It must be remembered, however, that we are not deportees—I am speaking of Dr. Stirewalt, Mrs. Hepner, and myself—and we may return to Japan, if the call comes, after the clouds of war have cleared away.

The Homeland Appeals

Although permitted to take only a fraction of our earthly goods with us, we are glad to get back to the homeland at this time with life, limb, and normal reason intact. I had staked all on remaining at my post, and do not regret in the least the fact that I did so, even though it has entailed disappointment and loss. Nevertheless, I have no hard luck tales to tell, and no

appeal is made for special sympathy. I am merely determined to meet the new situation to the best of my ability, and to work with zeal for the beloved homeland.

The work which we have left behind will have to be done by other hands, and some anxiety is felt by us as to how much of our Japan Lutheran Church will survive the present crisis. However, our Japanese brethren are now responsible for the tasks to be performed, and grace will doubtless be given them to do their best for the cause of Christ in their midst.

We boarded the S. S. "Asama" in Yokohama on the 17th of June with about five hundred other evacuees. Along the way we picked up another contingent of about four hundred persons, so that our total passenger list on the "Asama" was over nine hundred. We arrived in Lourenco Marques, East Africa, on July the 22nd, and were exchanged for the "Gripsholm" on the following day, i.e. June the 23rd. You can hardly imagine the joy that we felt as we boarded this ship, which was to carry us to our homes, and the land of freedom. It will give us a greater thrill to set foot on land in New York, and greet the Stars and Stripes again. We are due to arrive at our destination on the 28th of August, after a journey of about two and a half months.

The idea of meeting friends and relatives again fills us with joy. Mrs. Hepner and I are returning really on regular furlough schedule, though the circumstances under which we return are altogether extraordinary.

You will doubtless be interested to hear that Dr. Grady Cooper, and Rev. and Mrs. M. D. Shuttles are also with us on the "Gripsholm." The total passenger list at present is about 1550, among whom are 683 missionaries.

Will you kindly convey to our friends and brethren in the home church our heartiest greetings, and sincere thanks for their interest in us, and their prayers in our behalf? It will be a great pleasure to meet them face to face as

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opportunity affords. We especially desire to greet again our Japan missionaries, who have remembered us constantly before the Throne of Divine Grace, and look forward to the day when we may have the privilege of meeting them face to face again.

With kind personal regards to you, dear Doctor Melhorn, and hoping that you will kindly include some or all of this letter of greetings in *THE LUTHERAN*.

Very cordially and fraternally,
C. W. HEPNER.

NOTICE

Notice is hereby given that the treasurer of the Board of Foreign Missions, MR. GEORGE R. WEITZEL, has resigned in order to take up general accounting practice. Rev. Dr. M. Edwin Thomas has been elected treasurer until the Board can secure a permanent treasurer.

All checks hereafter should be made payable to the order of the Board of Foreign Missions, not to the treasurer by name.

GEORGE DRACH,
Administrative Secretary.



Sin Fans the Flames of Destruction

UNDER the heading, "The Church and a World at War," a special committee of the Executive Board of the U. L. C. A. has prepared a report of which the first sentence reads:

"The world today is torn with strife, which in its roots is the product of godlessness. God has been left out of the lives of men." The paragraph closes with the sentence, "Men will never get right with each other until they have first gotten right with God."

For the human mind to attempt interpretation of "the mind of God" is always adventurous. Yet we have some standards of judgment that enables us to reach trustworthy conclusions. The agencies of destruction that have fallen upon the world of our day do not have their authorization from God. "Men do not gather grapes of thorns nor figs of thistles." The flames of wrath have the character of devourers because evil minds for evil purposes have seized the resources their Creator has provided for goodness and usefulness. When the fire eats its way from structure to structure; when men maddened by enmities deceive each other and lead nations and races into killing conflicts with each other, when it is the flames of hell that have hold upon us; then we behold in terms of their misuse, the mightiness of our resources.

Such is godlessness, a way of life to which God is not admitted. Therein do those to whom God has entrusted

the energies for peace and good will bring upon themselves and their generation the consequences of self-interest and self-confidence.

Of such human disobedience there are two sources. One is a state of ignorance into which people fall when they are without the guidance of divine revelation and the sense of responsibility which the preaching of the gospel of our Lord arouses. In such a deplorable state are the masses of folks who are victims of corrupted leaders and the evidence of the unhappiness of those who know not God. They are the needy for the Gospel.

But a second form of godlessness is deliberate. Disobedience to His will and contempt for His laws are chosen with the intent to mock goodness and make of power a vicious idol. Such inversion is inspired by the father of lies and the powers of darkness, that always lead men farther and farther away from God: deeper and deeper into the ruthless shedding of blood and destruction of men's achievements.

It is godlessness in both these forms that is now lighting the far horizons of the world with the fires of human hatreds. It is return to God that will stamp out the fires and restore the sway of divine love and the Creator's beneficent purposes for the earth and the inhabitants thereof. From godlessness to godliness is distinctly a work which only the preaching of the Gospel of Christ will bring to pass.

The Church in the News

By G. ELSON RUFF

Friendly Little Argument

It's a good thing for married couples to have differences of opinion, religious leaders are assured by Dr. Regina Wieman at the Marriage and Life Conference.



When husband and wife take opposite sides of an argument, but continue to respect each other's point of view, they have better chances of married happiness than those who always agree on everything.

Ideas of unbroken harmony go back, says Mrs. Wieman, "to the childlike notion that romantic happiness is the best test of marriage."

Long engagements were approved by Dr. Ernest W. Burgess, another speaker at the conference on "Counseling in Marriage and Family Life in a Time of Stress," held recently at the University of Chicago.

"Although women still make most of the adjustments in marriage, it was found that generally the best marriages were those in which years of friendship or a long engagement reduced the total amount of adjustment necessary," Dr. Burgess said.

Dr. Wieman disapproved of mothers taking positions in war industry if it means leaving young children in the care of strangers. "To insure normal development of personality," she said, "the child needs the security of the basic nurturing group, which is the family. The child must feel that he belongs, that he is a meaningful participant."

Christianity Under Fire

RELIGIOUS instruction has been abolished in public schools throughout the Philippines, according to a Japanese order broadcast from Manila to the Filipinos.

"Religious instruction in public schools has been abolished by an act of Aug. 5," the Japanese order read. "The Directorate General of Military Administration determined on July 31 to take such action throughout the Philippines."

"The abolition of religious instruction is accomplished by Regulation 35, concerning the textbooks to be used in private schools. It is further made by Articles 927 and 128, referring to public schools."

Considerable Christian work is still being carried on in Japan, despite rigorous controls, declared Dr. M. Searles Bates, missionary, at the recent convention of the Disciples of Christ. He believes, however, that "if Japan is victorious, Christianity can exist within her empire only as a docile servant of the military, totalitarian state."

Christianity will carry on in Malaya, states Methodist Bishop Edwin F. Lee. "Before we left Singapore," he said, "the work was placed in competent hands. With such leaders and with such a tradition, I am sure of the deposit of Christian faith that is in Malaya, and that after the peace has been signed there will still be found

a deposit, not in buildings and institutions, but in Christian spirits."

United Appeal

CHURCHES are lining up for united effort in making their annual appeals for financial support, reports *Religious News Service*. At least fifteen church bodies will participate in making their canvasses at the same time.

The newly organized United Church canvass committee is promoting the idea. Heading the committee is Charles E. Wilson, president of the General Electric Company; Henry R. Luce, publisher of *Time*, *Life*, *Fortune*; Charles Seymour, president of Yale; William Allen White, Kansas editor; Charles A. Sprague, governor of Oregon; and Wendell L. Wilkie.

The purpose of the move is to bring the importance of religion forcefully to the attention of communities, to urge individuals to take a more active part in church work, and to insure adequate financial support through regular giving. Canvasses are scheduled for November 15-December 6 and February 21-March 14. Efforts will be made to prevent other appeals from conflicting with the church canvasses.

Among participating churches are Methodist, Northern Baptist, Protestant Episcopal, Presbyterian U. S. A., Congregational-Christian, Reformed Church in America, Evangelical and Reformed.

Catholics Increase Missionary Efforts

THE number of American Roman Catholic missionaries increased 13 per cent in the past two years, the 1942 edition of "A Missionary Index of Catholic Americans" shows. There are now 5,187. More than 2,600 of them are engaged in the foreign mission field.

Largest number of missionaries is reported by the Jesuits, who have 484 men in home and foreign fields. Next are the Maryknoll Missioners, with 240 men, all but thirteen of whom are overseas. The Maryknoll Sisters in missionary service number 313. Sisters of the Blessed Sacrament in missionary work number 347.

The Roman Catholic Church in the last decade has more than doubled the number of priests working exclusively among Negroes in the United States, it is reported. Today there are 486 serving Negroes in the northern and southern states.

Sects in South America

PROTESTANT missionary work in South America is being complicated by "the presence of a large number of small sects which are crowding in from the United States," states Dr. Elmer T. Clark, Methodist editor. Pentecostals, Jehovah's Witnesses, Four-Square Gospels, Mormons, and members of the Assembly of God "make up in zeal and energy what they lack in numbers."

"These little sects proselyte among the other evangelistic groups and . . . are discrediting Protestantism in the minds of a considerable section of the population of every country," Dr. Clark says.

IN THE WORLD'S EYE

By JULIUS F. SEEBACH

Australia Has been aroused to a belated sense of duty to the primitive people who were inhabiting the great island continent when England began to use it as an overflow colony for her crowded jails. These Bushmen, sympathetically portrayed in a recent notable book, *The Timeless Land*, by Eleanor Dark, were at first stupidly abused, and since have been singularly neglected. At the beginning of the present year the National Missionary Council of Australia, roused perhaps by their country's imminent danger and Britain's unhappy experience in Burma with neglected natives, and striving to avoid a similar experience in their critical situation, called on the clergy of all denominations to use the Sunday after Australia's Foundation Day (February 1) to consider with their congregations the needs and claims of the original inhabitants of the land, saying: "It will not be denied that we have a solemn duty to discharge on behalf of these aboriginal people. . . . We desire to arouse public opinion so that some reparation may be made for the regrettable past, and we feel that the Church should be led to deeper concern for the moral and spiritual conditions of these unfortunate people." The space of 172 years seems to be an over-leisurely period in which to decide upon repentance.

Dr. W. W. Greulich, chairman of the Committee on Race Relations of the American Association of Physical Anthropologists, ventures to condemn the policy of the American Red Cross in segregating the blood of white and Negro donors for use in transfusions. Dr. Greulich, an authority on physical anthropology in Western Reserve University, Cleveland, and director of the Brush Foundation, says: "This segregation of the blood of whites from the blood of Negroes is not only unscientific, but it is a grievous and unprovoked affront to the largest minority group in our country." He further asserts there is no scientific evidence that Negro blood differs in any significant respect from that of whites. Successful transfusion with whole blood can be as readily accomplished as between members of the same group. No scientific or physical difference has been demonstrated. The Red Cross practice, therefore, seems based upon its fear of racial prejudice and not upon fact. In view of the recent (August 2) call issued by the Red Cross for 50,000 blood donors a week for the next twelve months to meet the Army and Navy demand for 2,500,000 pints of blood for their needs, a realistic solution of this controversy is highly important and necessary.

Britain's Popular discontent with the conduct of the war, most recently centered upon the Libyan fiasco, has found a new scapegoat in beer. Not for the drinking of it—oh no! The average Briton does not object to that; the censure rises from another consideration. The public is angry because it has learned that insufficient reserves of munitions of war on the Libyan front were due to priorities granted to Canadian trainloads of beer, by which much-needed cargo space was tied up along the 18,000-mile sea route across the Atlantic to the Suez Canal. One Canadian brewer alone is reported to have

shipped 19,000,000 bottles of beer in three months. No one now wants to accept responsibility for the accusations that are flying about. The Canadian government and our own disclaim any connection with the transaction. The brewers defend themselves by saying they sent just what had been ordered by the British government as *an essential war supply*. The British government in turn avows its entire innocence of any part in the affair. Now who dun it? Did the beer cross the ocean and flood the Libyan desert on its own initiative by the power of its own heady froth?

Apropos of the over-discussed but under-activated "second front," the National Press Service of Geneva (July 7) states that because of huge losses on the Russian front the Nazis have been forced to reduce their garrisons in Belgium from the 800,000 troops originally assigned to that country to 20,000 at the present time. These are likewise said to consist of troops unfit for active service, mainly made up of soldiers with serious physical defects. It may be just as well not to depend too much on these figures. Moreover, formidable defense fortifications have been erected against all possible approaches along the continental coast from northernmost Norway to the Bay of Biscay. On the other hand these fortifications will need to be supplied, and the means to that end are not so plentiful. In addition to the destruction of rail communications by the R. A. F., the Axis rolling stock is seriously depleted. Belgian sources assert that 2,400 of their original 4,200 locomotives and 80,000 of her 120,000 coaches have been confiscated for Axis use, to replace in part the losses of cars and engines due to hard usage and enforced neglect of upkeep on Germany's equipment.

Russia, In Her recent spectacular use of mounted Cossacks to turn the tide of battle in the Caucasus is not alone in a return to the use of horses for military conflict. Robbed of their time-honored place in the battle-line their day seemed finally surpassed by the highly mechanized ranks of modern warfare. The effective Cossack onslaughts seem to prove that the conclusion was too hasty. Recently (August 1) our own Coast Guard service devised a new, extended, and important field of operations for horses. From that source a call has gone out for volunteer horsemen (they couldn't be horsemen without horses) to help protect our shores against invasion by submarine-borne spies and saboteurs and to watch for ships and persons in distress. This new development, called forth by the recent landing from submarines of a Nazi-trained espionage group, is expected to render invaluable service. Those who volunteer will be trained, uniformed, and armed by the Coast Guard, and will eventually become a separate arm of that important branch of our defense. Britain has been making excellent use of this form of protection along her coasts as well as in the interior against the surprise descent of paratroops. It is again evident that what has proved itself useful in the past is rarely completely abandoned in favor of new agencies.

Motives and Methods in Stewardship

Preparedness Presented for 1942's Every Member

Visitation in Congregations of the U. L. C. A.

By Secretary Arthur P. Black

IN THIS second Every Member Canvass article in the series, we conclude our abridged report of the excellent paper on "Stewardship and the Every Member Canvass," presented at the annual meeting of the Brotherhood of the Augustana Synod in Jamestown, N. Y., last June 9, by Mr. Otto Leonardson, director of Stewardship and Finance, with offices in Minneapolis. It has been a real privilege to bring to readers of THE LUTHERAN Director Leonardson's clear-cut, positive declarations and observations as to the values bound up in the Every Member Canvass. His emphasis on Christian stewardship fundamentals and spiritual motives and methods is refreshing.

The remaining articles in this series will cover programs in our U. L. C. A. congregations, with particular reference to our coming annual Every Member Visitation. Director Leonardson is speaking from here on.

The Every Member Canvass Is—

"More than simply securing subscriptions at a public service.

"More than simply mailing out letters to members of the congregation.

"More than just delivering cartons of envelopes to individuals or families.

"More than any method of securing financial support for the church.

"More than simply visiting each member of the congregation in order to get money.

"More than an every-family canvass. Yes, it's an every-member canvass.

The Every Member Canvass Will—

"Bring spiritual blessing to the church and to the individual member.

"Make better and happier Christians, and promote the evangelization of the world.

"Thrust the burden of our needs upon God, Who has said, 'Prove Me, and see!'

"Conserve the energies of the church for the church's real business.

"Eliminate the necessity for special drives and appeals.

"Save the church member's self-respect.

"Make the church member's financial relation to His church a pleasure.

"Link the church member with God in a real and definite sharing of His work.

"Give the joy that always comes as the fruit of obedience.

"Be a tangible assurance to ourselves that we are sincere when we say that everything we have belongs to God.

"It is the only plan of church finance which will work every time and everywhere, 'with rich churches, poor churches, city churches, country churches, little churches, and big churches.'

"It is universal in its workable application because it

has the approval of Him Who is the King of kings and Lord of lords.

The Follow-up

"After the EMC a letter should be sent to all those who have signed a pledge, stating the amounts noted on their pledge and expressing appreciation of this token of their interest in the 'work of the Lord.' This letter should also carry a report of the total results of the EMC visitation.

"It is necessary to give strict attention to the regular collection of pledges. At the end of each month the budget should be balanced. Some congregations send a statement to each subscriber of the amount paid on his pledge and the balance due.

"The teams of canvassers should re-visit the members on their lists from time to time with definite objectives other than financial matters. To illustrate:

"1. A friendly visit for the promotion of Christian fellowship.

"2. Solicitation for regular church attendance on the part of those who attend irregularly.

"3. Assistance in making collections from those not paid to date.

"4. New members should be canvassed immediately upon uniting with the church.

"5. All members should be developed to a greater degree of liberality.

"6. Prospective members should be cultivated unceasingly for Christ and membership in His Church.

"7. Any other particular interest of His Church may well be the object of a friendly call.

Balancing the Budget

"The pledges secured should include a safe margin above the actual amount needed. This is very important, in order to care for any shrinkage due to normal losses on account of death, removal, or financial reverses.

"The call to all church people in times like these is to renew their loyalties to His Church. Stewardship says to them: 'God has given you your days to be used for the best. Among the finest and most helpful fellowships in the world stands His Church. He calls for your time in its service of worship. He asks you to participate in its great work of sweetening the life of the race with the spirit of a brotherhood which finds its origin—its example—its strength—its joy—its hope, in the Lord Jesus Christ, the great Head of the Church.'

Sound Church Finance

"A sound financial policy (such as the EMC program) will seek to enlist the individual giver on the basis of his own spiritual growth and a stewardship conscience. In view of these motives his gift will become an act of worship—a means by which he invests himself in the advancement of the kingdom of God. This will result in bringing him more completely into harmony with the

essential spirit of Christ. In any consideration of church finance, fundamental principles should prevail. Christian motives and methods are essential for spirituality in giving, both for the individual and for the congregation.

"Expedients" Banned

"Deeper spirituality for the individual and for the congregation will not be found along the devious road of resort to 'expedients' of any kind. As a rule, 'expedients' are used only 'to get the money,' 'to meet pressing obligations,' 'to balance the budget,' etc. Sometimes such 'expedients' secure the necessary money at the expense of the spiritual life, because they inculcate wrong conceptions of support for His Church, and in many cases drive people away from instead of draw them into the congregational fellowship.

"It would be impossible to list all the 'expedients' that have been used, but here are a few: high-pressure campaigns, with the money objective paramount; pink teas; ice cream suppers; chicken dinners; church bazaars; auction and rummage sales; bingo parties, and other kindred devices for raising little sums of money here and there for various causes.

The Call

By RUTH SIFFERD SCHNEIDER

THE mail was slow in coming that hot July day, and several of the nurses at St. Stephen's Hospital (Protestant Episcopal) had gathered in the lower hall of their dormitory. Janet Morehouse threaded her way through the chattering groups and at one of the open windows pressed her hands to her hot forehead. The thing was unbelievable—that she, having recently finished her nurse's training and being highly recommended for special duty at St. Stephen's, should have had this happen to her. Her patient had died while she, Janet, had been giving her a hypodermic. True, the doctors had all said she was in no way to blame; the woman's heart had been too weak, and there was no way that she could have known. And yet, the words of the young husband kept coming back to her, "What will I do without Alice? What about my babies? How can God do this to me?" Janet had slept none that night, the face of that stricken man always before her. Now she must go on duty again in an hour, and she was afraid—afraid of her own thoughts. How could God do such things? Was there a God? The horror of such thoughts broke upon her. Resolutely she turned toward the letters someone was holding out—perhaps one from Ted. It had been over a month, but foreign mails were so undependable.

The top letter bore the familiar writing of her home pastor in Worcester. The next one was from the Council of Foreign Missions of her denomination; and the last—oh, great day—was from Colombo, Ceylon, in Ted's familiar handwriting.

"Going to lunch now, Jan?" asked Susan Blake, the girl who had handed her the letters.

"No, I'll take the second shift today. Letters from important people, and I can't eat anyway," replied Janet.

"None of these 'expedients' will ever put church finance on a sound basis, because they are primarily centered on 'raising money,' and leave out of account any thought or plan to develop the spiritual life of the individual. Church finance can never be spiritualized until the primary concern is with the spiritual life of the individual.

Fundamental Principles

"Students of church finance all insist that a sound financial system in any congregation should include: 1) regular weekly offerings by all members of the congregation as an act of worship, using the weekly offering envelopes for this purpose; 2) each contribution to be on a stewardship basis, a basis of spiritual sharing; 3) a thorough, annual Every Member Canvass, seeking a contribution from every member; 4) a careful follow-up during the year of all pledges; 5) a monthly balancing of the budget; 6) a systematic, continuous, educational program covering all the items included in the budget."

(Next week Doctor Lesher's congregation,
Lincoln, Nebraska.)

"Feeling any better?" asked another nurse kindly.

"Better come and eat; you can't go on like this," argued still another.

Susan glanced at the letters in Janet's hand. "Never mind, girls," she said. "Let her read the mail. The young doctor from Ceylon doesn't write every day."

Janet felt better after this cheerful rillery and turned to the open window again. Knowing that the letter from the Council of Foreign Missions would be short, she opened it first. A habit carried over from childhood made Janet save the longest and best until last. Just as she had expected, the neatly typewritten sentences were short and few.

My dear Miss Morehouse:

You have been highly recommended to us by all your references for nursing in our mission hospital in Colombo, Ceylon. It would seem best that you continue your work in St. Stephen's at this time, but by September or October we shall arrange for your sailing and notify you of the same. Your salary will be traveling expenses and \$500 per year. May you serve long and well in the Master's name.

Just those few words—but they were a dream come true for Janet. Ted Huston, a young doctor whom she had met as an intern in this same hospital, had gone out to Ceylon a year ago as a medical missionary. Of course it was a struggling field—what missionary fields were not? But it offered experience and adventure, for both of which Ted had a great yearning. And so he had gone, with the understanding that Janet should try to get a similar appointment and follow. So she had written, as soon as her graduation exercises were over, to apply as a missionary nurse. Her standing had been high at St. Stephen's; her home pastor was overjoyed to recommend her, and there was a great need for trained nurses everywhere. The Council of Foreign Missions had been delighted to receive her application. And so she was going—to Ceylon and to Ted. The paper

dropped from Janet's hand as she stood dreaming. Her experience of the previous day was almost forgotten. Nothing mattered, so long as she could be a nurse and be helping Ted.

Suddenly she remembered his letter. Her eyes brightened, but she resolutely opened the one from her pastor first. It was full of kind wishes and encouraging words and Janet appreciated it. She felt a little guilty at his comment, "I am so glad you have felt the call to spread the Gospel to the heathen lands." That really was not the way Janet looked at it. She and Ted had talked it all over from every angle, knowing themselves to be average young people of intelligence. They agreed that they did not believe in foreign missions as such, especially the evangelism program. Of course they were Christians and felt that their religion was all-important to them and to other Christians, but it seemed hardly fair to force it onto the people of India or other so-called "heathens" who had perfectly adequate religions of their own. That was another thing that always irked Janet, and she felt she was perfectly logical in saying so. "Why should other people be called 'heathen' just because they do not follow Christ's teachings as we do? Are we not just as 'heathen' to them? How do we know what is the right religion? Isn't it possible for all religions to be right for the people who follow them?" Ted had agreed with Janet and said he admired her courage in saying what she really believed in spite of the fact that most people would have been shocked at her attitude. He had added that he felt there were so many people in the United States needing the Gospel of Christ, or some religion to live by, that missionaries had better start right at home.

The profession of medicine was another thing. Science was so far behind in the oriental countries that Ted said one could really be of service by taking our well-developed medical science to these people. Lives could be saved; the ordinary rudiments of public health could be taught, and natives could be trained as doctors and nurses to carry on their own medical work among their own people. So that was the call that Janet and Ted had felt—the call of humanitarian service in the medical profession. Because both loved travel and adventure, and neither had family ties to hold them to their own shores, they had been drawn together and had chosen Ceylon because their own denomination was glad to use their services there.

Janet thoughtfully folded the letter from her pastor. It would be hard to explain all these things to him, so perhaps she had better not try. She would thank him for his kind wishes and let it go at that.

At last Ted's letter was out of its envelope. Janet was trying not to be too disappointed at finding that it had been written nearly five months before. The time element made letters so terribly impersonal, and Ceylon seemed farther away than ever. Eagerly her eyes devoured the closely written sheets. When she had finished, she automatically began at the beginning again, with the feeling that she couldn't believe what she had read, that it all must have been a mistake. After the second reading she sat down in a near-by chair, her mind numb with shock. Ted had thanked her for her letters and for the bundle of magazines she had sent, although he said he had little time to read. He told her of a few interesting cases he had treated. He hoped

she would soon be graduated and was sorry he could not personally congratulate her upon her achievement. Then he came to the point of his letter and Janet read it again.

I hope this reaches you before you have applied for a nursing position here, because I think it would be a grave mistake for you to come, feeling as you do. In the short time I have been here I have gone through terrible torture of mind and soul and have changed my mind about a great many things. You will hate me for saying this. Yet because you have always been honest and fearless in stating what you think, I hope you will respect me a little for doing the same. In short, Janet, I have changed so much, that I know now that you and I can never carry on our lives together as we had planned. And so I am asking you not to come. Perhaps you have already taken another position and had no intention of coming. I hope this is so, because I do not wish to be the cause of any heartache for you. I promise you I shall not trouble you further with correspondence. The best of everything in life is what I wish for you.

After what seemed eternities of time to Janet, she looked up to see Susan staring at her. "What in the world—?" she asked. "The second lunch bell rang long ago and you are to be on duty in seven minutes. Really, Janet, you must have something to eat."

"I suppose so," answered Janet and mechanically followed Susan to her room, got the chocolate, and arrived at the door of her new patient's room just as the other nurse on the case was turning in her chart. Janet listened to instructions and went on duty, with the dull feeling of going through a nightmare.

The days and weeks that followed were just so many days and weeks to Janet. Her work was satisfactory, she knew; she slept her accustomed eight hours; she ate anything that was set before her; she went anywhere anyone asked her to go. Her chief dread was of being alone with nothing to do. Then her mind would begin to work and she could not bear her thoughts. She carefully avoided the mail box and was relieved when no one brought her any mail. Finally after a month of refusing to face her situation, Janet received another letter from the Council of Foreign Missions. It stated that they had taken for granted her receipt of the previous letter. They enclosed a list of things which she should take with her to Ceylon. Also they wished to have a personal interview as soon as was convenient with her. Notice had been sent informing the Colombo Hospital director of her appointment.

That brought Janet quickly to her senses. She had a problem and she must face it. She was really ashamed of herself for having thought that her attitude was solving anything. Young, healthy, intelligent, and, above all, blessed with a good deal of common sense, Janet gave herself a mental shake-up. The facts remained that she was, at his request, no longer engaged to Ted Huston; but she had, by not refusing, practically accepted a position in the same hospital where he was. And strangest of all, that hospital was in far-away Ceylon.

Pushing aside all other activities, Janet attacked her problem with the same energy with which she had previously avoided it. She asked two days' leave to go to Boston for a talk with the secretary of the Council of Foreign Missions and a visit with her Aunt Molly, who was her only living relative. (To be continued)



Happenings in the Family

By EARL S. RUDISILL, PH.D.



HIGH SCHOOL AGE

We have a son of high school age. He has been well-behaved and ready to co-operate with his parents all through his early years. But during the past year we have run into the problem of high school dances. These affairs begin very late and continue quite too late. When we speak to the boy about this matter, he says that all the young people like these hours, that the school authorities approve them, and that anyone who would argue for earlier hours would be considered queer, old-fashioned, or childish. I believe our son would agree with us if it were not for the influence of other young people and the school.

What can be done about such a case?

This is a common problem and a question which is frequently raised.

There is no use in arguing with young people about such a matter. They are practically helpless and feel that to maintain their standing with students and faculty they must do as others do. Perhaps most of them favor the late hours. Such hours may be encouraged by their romantic leanings, and, at the same time, enable them to feel more "grown-up." So the approach to the difficulty must be from another angle.

In some communities groups of parents have united to request of the school authorities more reasonable hours for social functions, and have succeeded in getting them moved up. Is it not possible for a P. T. A. to bring this matter to the attention of the school authorities, first to the principal and faculty, and later, if necessary, to the board? A strong high school P. T. A. could certainly prove of service in such a dilemma. Any move, however, should avoid any effort at coercion, or any appearance of it, at least until all other possibilities have been exhausted. A cordial approach, with a view to talking the matter over, discussing all angles, and expressing the needs of young people would be in order. If the tacit assent of a good number of students could be gained, it would prove a real asset. The difficulty usually is that parents with better ideals fail to stand together on such issues for social, business, or political reasons. If parents will get together, I believe they can effect numerous desirable changes in a community and its agencies.

HOLDING YOUTH'S CONFIDENCE

A few months ago I attended a rather large discussion group in which the topic was "Parents Face the Problems of Youth." A church leader advised the parents to keep the confidence of their teen age children right through to maturity. A psychiatrist in the audience took

exception to this advice and maintained that such confidence would prevent a young person from developing the independence and self-reliance which are necessary for maturity and near-maturity. In that brief exchange of views they failed to agree. They certainly were not both right. What is a mother to think?

These two persons were probably not so far apart as may appear. It is likely that if they could have had full opportunity to understand and appreciate one another's viewpoints, they would have agreed rather well. It is probable that one did not understand the other, and perhaps neither understood the other.

When some people speak of getting and keeping the confidence of children or young people, they really mean keeping them "under their thumb." They want the young person to tell them everything he knows and all that happens. That is neither fair nor wholesome. It is an abuse of confidence. By such means many a boy and girl has been enslaved, thwarted in development, denied proper adjustment, and headed for unnecessary failures. The psychiatrist was well aware of that, and was pointing out that danger.

On the other hand, it is possible for parents so to neglect comradeship with their boys and girls that they grow away from them and leave them without any proper person to whom they can go with their questions, worries, sorrows, and joys. Barriers arise between them until there is no such thing as confidence. That leaves an adolescent boy or girl in an unfortunate state. Every adolescent needs and desires someone as a confidant. Something is decidedly lacking when there is no one with whom to have confidences and in whom to have confidence.

Parents ought to cultivate the confidence of their children and do their best to maintain it right up through the adolescent years. But they ought to do it in an intelligent way, keeping in mind the dangers and the advantages and aiming at the fine possibilities. Maintaining confidence and cultivating independence are not inconsistent. The two belong together. In a large sense they are one. Parents may have both, if they really want them and work with nature rather than against it.

CHARACTER DEVELOPMENT

At what age does a child's character begin developing?

Much depends upon the parents and ancestors he selects. "Begin by training the grandfather." Individual development begins at conception. Education from the outside begins at birth. It does not end until death. Character is the outcome of heredity, plus experience, plus divine help.

Among Ourselves . . .

By Margaret A. J. Irvin

Home Nurse Needed?

IF YOU ever feel inclined to doubt the transforming power of love, take a look at the married women you know. Most of them have had some sort of career before their marriage. They may have been schoolteachers, clerks, stenographers, beauty shop attendants, librarians, or followed some other vocation before they took their vows. When they donned a wedding ring, most of them automatically turned into a combination of cook, housemaid, laundress, and nurse. That the transformation is as successful as it is in the vast majority of cases verges on the miraculous.

To be sure, in some income brackets, a woman may escape the role of cook-housemaid-laundress. There seems no way for her to avoid a certain amount of nursing unless she lives in a household that includes a superabundance of females or is herself an invalid. If she has children, they are bound to need nursing.

Under the guidance of the family physician, she learns the fundamentals of caring for sickness. She learns to put the patient to bed at the first sign of temperature and to isolate him from the rest of the family for the sake of all concerned. Bathing a patient in bed is not so different from bathing a baby. If she has mastered the one art, she learns the other quickly. She is able to change a bed with the patient in it, but she does not usually have to deal with a patient who is too ill to be moved to an easy chair or another bed while the process is going on. She learns to be kind but firm during convalescence. After a while she comes to think she is a pretty good nurse.

Just the same, it is comforting to know that if the doctor thinks it necessary, a trained nurse will be at the house in an hour or so, ready to take over if the case gets out of hand. Behind the strength of the amateur is always the potential strength of the professional.

And it is a very chilling thought that under present conditions we may not be able to get a trained nurse when we need one. We may need to stop "playing nurse" and do a real job, a hard job.

It would be worse if we did not remember that women have almost always been able to rise to whatever emergency confronted them. What we have to do, we can do. And sometimes we are the better for it. We never stretch our powers to the uttermost without increasing our stature a tiny bit.

With this possibility of future need confronting the women of America, they are turning to the Red Cross not only for first aid courses, but for courses in home nursing as well. Good intentions do not always make a nurse—particularly if our doctors happen to be too busy to give detailed instruction to the home nurse. Even common sense, the housewife's stand-by, does not always function quickly enough to make for effective nursing. A course which helps her to think through the problems she may meet before the emergency arises may not turn her into a nurse overnight, but it may help her to meet the situation with confidence and a minimum of knowledge.

Sing a Hymn and See a Picture

Do you ever have this experience?

You hear a hymn played. You sing it. You see a picture. Your "mind's eye" is the screen upon which it moves. It is very exclusive—yours alone to see and enjoy.

The hymn must be an old friend tried and true, its words pithy, and its tune long loved. "My Faith Looks Up to Thee" and "Come, Thou Almighty King" are like that. They never fail to show me pictures, scenes of special occasions or special meetings.

The hymn that calls to my mind a particularly vivid picture is one written by Isaac Watts and John Wesley in the early eighteenth century. It was often used by Grandfather in family worship. I can see him now, his head thrown back, singing lustily:

"From all that dwell below the skies
Let the Creator's praise arise;
Let the Redeemer's Name be sung
Through every land, by every tongue."

Every summer my father used to take his family for a two weeks' vacation to Grandfather's house in a small Pennsylvania town. Each morning, through the fragrant lather of soap on my face, there crept the far more tantalizing fragrance of breakfast cooking. Freshly cut melon, country ham frying, baking powder biscuits in the oven, and coffee—all gave convincing evidence that Aunt Julie was transacting some mighty important business at the big old coal range in the kitchen. Spic and span, shining from the effects of the aforesaid soap, I would be sent downstairs while Mother put the finishing touches on her own toilet.

The sight that invariably met my eye when I opened the library door was Grandfather sitting in his favorite rockingchair. The morning newspaper would be held up before his face, completely hiding it. His right leg was crossed over the left and held up perfectly horizontal. That was his own peculiar way of sitting when reading. The family often marveled at the tirelessness of that right leg, but I gleefully made use of it. Where could a small girl find a better hobbyhorse?

Pretty soon the rest of the family, minus Aunt Julie, were seated in the library. When she finally appeared from the kitchen, having left the breakfast waiting, cozy and warm on the back of the stove, it was time for family worship.

Grandfather opened his Bible to the passage he had selected beforehand and read. A most solemn moment, it seemed to me. Then we got down on our knees and Grandfather prayed. If my eyes sometimes opened and admired the decorations on my little painted chair, surely it wasn't held against so small a worshiper. After prayer, Aunt Julie took her place at the parlor organ and played the hymn for the day. We all sang. We loved to sing, and the harmony parts were all there: Grandfather's leading baritone, Mother's soprano, Aunt Julie's alto, Father's bass, and the others filling in, children and adults together. I hope never to forget it.

GERTRUDE H. PEARL.

Musings of a Minister's Wife Call of Duty

Pastor Lathrop Decides to See for Himself

MY HUSBAND has headed back to Bordenville. He wasn't at all satisfied with his telephone conversations with Mrs. Benson. He was afraid her husband's condition might be more serious than she would admit, and he just couldn't feel comfortable till he had been home and seen for himself how things were.

"But do you think it is really necessary to go?" protested Mother Lathrop. "From what you tell me of Mr. Benson, I would hardly think that his pastor's presence would matter to him. He sounds so—so rather *hard*."

"That hardness is partly pose. He opposes foreign missions and church-supported institutions of higher learning, but I have come to realize that what he really means is that the church is only as strong as the individual member. He'd like to see a higher standard of Christianity in our own congregation before we take on large expansion programs. I don't agree with him, but I can understand his point of view—even though he does express it in the harshest possible terms."

"I met his wife when I visited you. She seems like a lovely woman."

"She is just as lovely as she seems. In fact, her loveliness grows on you," I put in. "She is one of our dearest friends and knowing her has helped us both to understand Mr. Benson."

"I'd feel pretty badly if anything more serious happened to him and I wasn't there to do anything they'd like me to do. Since I have to go halfway to Bordenville to get Mark at camp, I think I'll just pick him up and drive on home. Then, if I find that Mr. Benson is really better, we will come back here tomorrow."

"How about tires? Don't you feel guilty about using them for this extra trip?"

"Decidedly not! I had a few qualms about coming in the first place, but this visit with Mother has done me a world of good already. I'll be at least twice as efficient this fall as I could have been without a vacation. And nothing a minister does is more important than the sort of visiting I'm about to do. My conscience is quite clear."

"Do you want me to come along? Could I help in any way?"

"I'd be glad for your company, but I don't think there's any need for you to come if you'd rather stay here. My call at the Bensons' home will be of a pastoral sort, and I'm sure their friends and neighbors are doing everything for them that you could do. So unless you want to see Mark twenty-four hours earlier, you might as well stay here."

"That's right. Mark will be company for you after you pick him up," I said, trying to look as though I had not thought about the stop at the camp. "Then Joan and I will stay here."

"Stay where?" Joan and Barby swept in on a wave of doll coaches, dolls, and trailing doll blankets.

"You and I are going to stay here with Grandmother while Daddy gets Mark and goes on home to see how Mr. Benson is."

"Of course we are going to stay here. Don't you remember we promised Barby's mother we'd help her

with her tomato canning this morning? She has everything ready now."

"My goodness! I had forgotten all about it. I'll be over as soon as Daddy leaves."

"We'll go over now, I guess. Shall we, Barby?"

"Let's. We're to help peel tomatoes as soon as they are cool enough to handle them."

As I waved good-bye to Jerry, my mind was divided like "all Gaul into three parts. Worry about the Bensons, curiosity about what Mark would have to say about his camping experience, and wonder about the best way to fit two small girls into a canning bee fought for first place in my thoughts as I headed toward my sister-in-law's kitchen.

"Am I glad to see you! I've been trying to follow directions, but it is certainly a comfort to have someone here who has tackled this job before."

"I can't claim to be an expert, but I have done a bit of it. People seemed to take it for granted that I'd be doing a lot of canning when I moved to Bordenville. The congregation has a good many members from the surrounding farm country, and some of them brought me large quantities of beautiful things. I had to can them or let some spoil."

"Didn't any of your members think it undignified for the minister's wife to be doing such menial work?"

"Menial work, nothing! The nicest women in town do their own canning and preserving. Those who don't are considered either citified or lazy. They would see no reason why I shouldn't do anything they do.—Besides, I have never worried very much about what people think. I wouldn't intentionally offend my neighbors, but I wouldn't do that if my husband were a doctor or a lawyer, either. The life of a minister's wife isn't nearly so overshadowed by the fear of criticism as some people seem to believe."

"These tomatoes are still too hot, Mother," put in Barby.

"Wouldn't it be a good idea to let the girls run out and play?" I asked.

"But we want to help!"

"And you remember that article we were reading the other evening which said that adults should be quick to act on a child's desire to learn!"

Naughty

Nora's

Nonsense

When I've been mean and
grudging

About some good deed
I've done,

I accept my hard earned
praises,

But they aren't any fun.



NAUGHTY NORA

Sacred Sentences and Observations

I have refined thee, but not as silver; I have chosen thee in the furnace of affliction. *Isaiah 48: 10*

A CUSTOMER asked, "What makes this china more expensive than that?" and the clerk replied, "It has much more work upon it. It has been through the fire twice and the pattern is thoroughly burned in. The designs of some others are blurred because they were not burned sufficiently. Remaining in the furnace longer, the gold in the background appears and the pattern stands out, clear and distinct." Accept patiently the repeated burning "in the furnace of affliction." It may be for the perfecting of God's design in you.

+ + +

But there is a friend that sticketh closer than a brother. *Proverbs 18: 24*

THERE is a Chinese saying that "all within the four seas are brothers." Attendants at the Madras Conference of Christian leaders expressed the highest admiration, not only for the marked ability, but for the lofty ideals and Christian character of the Chinese representatives. Perhaps no belligerents in the world conflict today are more genuinely averse to the war and none more dominated by Christian ideals in their government than the Chinese. But even if "all within the four seas" should be finally brought into a world federation as nominal "brothers" in the family of nations, something more than a world police force or international law would be necessary to keep the peace. Only through the "Friend that sticketh closer than a brother" can true brotherhood exist and continue.

+ + +

And it came to pass, on the next day, when they were come down from the mountain, a great multitude met him. *Luke 9: 37*

UP ON the mountain Jesus was "transfigured" before two choice souls of the Old and three of the New dispensation, He being the completion of that spiritual circle. Coming down into the valley, He met the masses, drawn to Him as by a magnet. Having laid aside the celestial garb, He appeared as "Jesus only," the One known to thousands as their good friend, teacher, and physician. He "only" can solve our problems.

+ + +

Whosoever shall seek to gain his life shall lose it: but whosoever shall lose his life shall preserve it. *Luke 17: 33*

"THERE are no gains without pains," said Benjamin Franklin. Jesus, wiser than the world's wisest, got at the root of the matter. In considering human successes or sufferings, He dealt not with symptoms, but with spiritual sources. When He spoke of "gain" or "loss," He referred to a man's life, or "soul" as better translated. And He reversed the usual procedure of men, by stating that in seeking to get, one will lose, and in giving, will gain. It is the self-sacrificing way that the

Saviour taught and exemplified. When the spirit spends itself in Christian faith and service, the end is life eternal.

+ + +

Take heed that ye do not your righteousness before men, to be seen of them. *Matthew 6: 1*

RIGHTEOUSNESS cannot be heard nor seen; it is of the spirit. It is a right relation with God by faith, in spiritual perception and reception. As through the telescope, faith looks into "spheres beyond." To discern God and holiness, we must look through the church and its membership. Righteousness and "holiness of heart and life" are recognized only by God; their fruits are seen by men. As stated in a bulletin of All Saints' Church, Baltimore: "If you wish to see the stars, don't waste your time looking at the telescope and criticizing its constitution and operation; look *through* it. If you wish to see and know God, don't spend your time looking at the church and criticizing its constitution and operators; look *through* it to God."

+ + +

I can do all things in him that strengtheneth me. *Philippians 4: 13*

"DOING what can't be done is the glory of living," said Samuel C. Armstrong. Doing the seemingly impossible is the task of Christianity. That is why the Son of God undertook the world's salvation, and why the infinite Spirit continues to motivate and aid the Christian, to whom is committed the furtherance of Christ's redemptive work in the world. The very greatness of the task is its challenge to great souls. Whether in the wider areas of world evangelization and service, or in the inner reaches of one's individual thoughts and experiences, the confidence of the Christian is in the presence and help of the Almighty.

+ + +

And Jesus said unto him, Go, and do thou likewise. *Luke 10: 37*

BRAVO! we think, as we read of the heroic Samaritan who risked attack by bandits and spent his time, energy and cash to help the man robbed and wounded along the Jericho road. We laud the Salvation Army and Red Cross worker, the physician and deaconess, the soldier and missionary, but how about us, me? The second person singular pronoun is used by the Master, Who told the story and lived the life of sacrifice and service. His words are, "Go, and do thou likewise!" Am I doing my part in the state and in the Kingdom?

PRAYER

"Take my life, and let it be
Consecrated, Lord, to Thee;

Take my love; my Lord, I pour
At Thy feet its treasured store;
Take myself, and I will be,
Ever, only, all, for Thee."

The Urge of Misfortune

IN ONE of his masterful sermons, Dr. Robert South calls attention to the fact that the universal ills which infest the race lead, in the providence of God, into the experience of the greatest blessings. He instances especially human weakness and suffering. Their very existence compels desire for human betterment and forces man to do and become his best. The weak man reaches out for strength, and the sufferer for health and happiness. Fortunate is the weak and suffering one if his inner longing not only arouses him to the use of his latent powers, but also drives him to the Almighty for aid.

Some of the greatest athletes have become such because they were once weaklings and built themselves into strong men by an impelling desire and determination to overcome their handicaps. Some of the happiest mortals were once sufferers, given up as hopeless invalids, but were lifted out of their helplessness and suffering by will power and persistent effort. The greatest transformations, however, are in the once spiritually weak who became strong in character because of their desire for release from the bonds of Satan and sin, and because of their faith in the salvation of God. The secret is in their faith as attached to the divine grace that lifts them out of themselves into a higher and better life.

A boy lost in the woods fell into an abandoned well. After trying repeatedly to climb out, he fell back exhausted. But his faint cries were heard by some Boy Scouts, who let down a rope. He had only to take hold and to put his trust in the arms of his deliverers. Our best efforts fail to effect salvation, but there is One "mighty to save." The rope of His grace is let down into the dark well of sin, and it is for us in our helplessness and suffering only to lay hold by faith, and trust in "the everlasting arms." "By grace are ye saved through faith; and that not of yourselves, it is the gift of God" (Ephesians 2: 8).

Unpredictable Man

THE man lying helpless by the side of the Jericho road may have had much money, fine clothes, and good health; but suddenly he found himself robbed and left wounded and helpless. One cannot guess at any hour what the next has in store. Each turn of life's wheel is a gamble; only death is sure. Misfortune may delay, but its coming sooner or later is inevitable. Loss of possessions, position, or health is unpredictable as to time and damage, but the robbers of one kind or another lurk along the way to steal or destroy. Evil is ever on the alert to steal out from its dark hiding and lay low its victims.

Unpredictable, too, is the merciful in man. When one looks for sympathy and aid, it is too often found lacking. In the story of the good Samaritan, Jesus pictures the unexpected. The man in hard luck cried for help; but aid came not from the priest, as would be expected, for in pride, fear, or indifference, he took no time or trouble to care for the sufferer. He "passed by on the other side." The Levite, more sympathetic—perhaps just more curious—came where the helpless victim was. He saw,

and yet, sinning against his knowledge, he heartlessly went on his way and left the sufferer in his blood and tears. But the half-breed Samaritan, despised by the Jews, when he heard the groaning and saw the bleeding, came near and unselfishly bound up the wounds, placed the sufferer on his donkey, took him to an inn, and arranged for his comfort and care. "By their fruits ye shall know them."

Criticizing the Preacher

CHRIST's condemnation of the unsympathetic, selfish priest and Levite, whose professions did not coincide with their practices, was justifiable. But thoughtless, or unjust criticism of religious leaders, is current in every age. The following from a church bulletin is a far cry from the gospel pronouncements, but it does express, in humorous exaggeration, the attitude of too many toward the man whom they "hire" as their "preacher":

"The preacher has a hard time. If his hair is gray, he is old. If he is a young man, he hasn't had experience. If he has ten children, he has too many. If he has none, he should have, and isn't setting a good example. If his wife sings in the choir, she is presuming. If she doesn't, she isn't interested in her husband's work. If he reads from notes, he's a bore. If he speaks extemporaneously, he isn't deep enough. If he calls on some poor family, he is playing to the grandstand. If he calls at the home of the rich, he is an aristocrat. Whatever he does, someone could have told him how to do it better."—*Author Unknown.*

Cape Cod Plan

IN THE August number of *The Christian Herald* is an interesting account of the "Cape Cod Plan," which was suggested by Mr. Walter Dwyer, an active church worker of Cape Cod, Mass. It is simply to make personal, earnest use of the third petition of the Lord's Prayer, by repeating reverently each morning, noon, and night the petition, "Father, thy will be done through me." "The best civilian defense is a spiritual offense," urges Mr. Dwyer; and, strangely, thousands have taken up the suggestion in various parts of New England and elsewhere. "We are on a spiritual offensive with the weapon of prayer," as the Rev. George Weisenborn of West Harwich states it. As successors of their Plymouth Rock fathers, these "new Pilgrims" invite their fellow countrymen to join them. It is a more personal and aggressive sentence than the national motto, "In God we trust." It is a more active conception of prayer than that in the comforting attitude as stated in a national broadcast: "In prayer, rest your weary soul on the windowsill of Heaven."

The Cape Cod prayer is one in which Jews and other non-Christians can join. A more distinctively Christian petition would add, "By Thy Spirit's aid; in Jesus' name." The will of God cannot be truly done save as His Spirit dominates the mind and heart; and no good cause is worthy unless undertaken in Jesus' name.

The suggestions in the four columns of these two facing pages are presented for study and meditation by J. William McCauley, D.D., Salem, Virginia.

ACROSS THE DESK

LEST you overlook the significance of the "place of origin," we make reference here to the fact that Missionary Hepner's communication about his return from Japan, was written at sea. It reached its destination, *THE LUTHERAN*, by the aid of air mail from Rio de Janeiro, Brazil, where the ship sailing under diplomatic protection stopped en route from Lourenco Marques to New York. It is interesting to note that Portugal's position of neutrality both in Europe and in East Africa has been tacitly recognized by all the belligerents in this global war.

It is our understanding that the return of Dr. and Mrs. Hepner and also Missionary A. J. Stirewalt completes the "repatriation" of all our Lutheran missionaries in Japan. They experienced discomforts and doubtless much anxiety prior to and following December 9; but no physical suffering beyond curtailment of supplies has been reported. No doubt the Christian Japanese are entitled to great credit for the treatment given Christian missionaries. The pastors and leaders of the Lutheran Church of Japan, a few of whom were graduated from American schools, no doubt sponsored the safety of the missionaries until their return to "The States" was arranged and accomplished.

JAPANESE AMERICANS EVACUATED

QUITE consistently one's mind travels from references to our Lutheran fellow believers who live in Japan to information about the Japanese who have been summarily "evacuated" from their homes on the Pacific coast. Since a majority of these victims of war are American-born, or even the children of American-born Japanese parents, and therefore citizens of the United States, their removal to an area where they can be subjected to constant surveillance has aroused serious questions.

In support of the correctness of the government's policy, three statements have been issued. The first is the danger to which all Japanese on the Pacific coast were subjected from mob violence. Second, it was asserted that discrimination between aliens and citizens is not possible because of the close racial and family connections in the Japanese centers of population along the West Coast. Minors and parents and guardians could not properly be separated. It was reported finally, that Japanese who were prepared to engage in sabotage or even in guerilla adventures could not be "isolated from their fellow countrymen by the white authorities who are the police powers."

Opposed to the policy pursued by the War Department, it is declared that those who are citizens are entitled to the enjoyment of their civic prerogatives. To deal with them wholesale has not been the nation's practice with other nationals—German, Italian, and Spanish. A Japanese citizen is quoted as saying, "A native born of his race is as loyal as is a native-born whose parents came from any other country." It is also declared that the government has yielded to West Coast pressure to eliminate Japanese, now that the war with that country has supplied the opportunity. A representative of that group of expulsionists is quoted as saying that those now in isolation will stay there.

It is proper to state that this action was taken by the War Department of the United States. It is an application of the civil power "in time of a grave national emergency." No complication arising from the religious practices of the groups involved—Christian, Buddhist, or Shinto—has been charged. What did become evident was the desire on the part of Christian pastors and congregations to alleviate as far as was possible the hardships and injustices that were inevitable where summary removal under military pressure was applied to tens of thousands of families.

That many churchmen have been greatly distressed by the partiality—even the inhumanity of this "act of war"—is to their credit. Much indignation has been expressed in print, in bulletins, and doubtless in sermons. White citizens have been urged to protest this "violation of the most sacred of American principles, equality before the law." It is consistent with the Gospel's lessons on fellowship before God that civil authorities should be cautioned and warned of a day when their acts will be subjected to scrutiny.

MORE ABOUT "OUR RELATIONS"

THE discussion of the U. L. C. A.'s activities from the angle of connections with the Federal Council of Churches involves persons, principles, experiences and conclusions. Selection of a policy is difficult because some of these "factors" are variables, either in essentials or in view of the circumstances of a certain time and place.

For example, the appraisal of the values of unity has had great differences of purpose and of sponsorship. The late Archbishop of Sweden, Dr. Nathan Soederblom, besides his command of languages and his familiarity with systems of religion and philosophy, had a genius for organization. His wide range of contacts gave him the views of ecclesiastical and political movements wherein features that are common to all convictions derived from the Bible were visible to him. "Close-ups" from which a different type of mind would draw a different proportion of Christian emphases, might see in the Archbishop's plans for a universal Christian Conference on Life and Work compromises with essential truths that visible unity seems always to require of its advocates.

It seems to us not illogical to recognize also the factor of circumstances in the rise to enlarged influence of men recognized for leadership. The decade 1920 to 1930 is peculiarly significant for world Lutheranism. It contained men who saw the advantages of an ecumenical organization for the Lutheran churches of the whole world and others who were quick to insist upon the preservation of the distinctively evangelical principles that were brought forth by the Reformation.

Certainly there was in the 1920's a need for co-operative efforts not discerned so clearly in the four centuries of the existence of the Lutheran Church. That need was disclosed by the first World War, as its after-effects became evident to leaders of sympathetic vision. But the degree of unity that was actually attained was conditioned by such factors as location, nationalism, ambitions toward the continuance of leadership and relations to church organizations other than Lutheran. While no

one of these divisive influences was powerful enough to bar the glorious ministry of relief work, in which practically every group of Lutherans in the whole world combined, they all nevertheless continued in existence and prevented the kind of organic co-operation which great leaders of the decade saw as the true fulfilment of the Lord's teaching concerning oneness in Him. It is amply proven that such obstacles are quite as real as are the impulses toward union.

Consideration must also be given to the human capacity for administration. By bitter experience both the church and the world have learned that progress in leadership can and does develop ambitions for which proportionate ability is lacking. Certainly we have in the secular sphere at this very time in Europe and in the Orient an illustration of what can happen when authority is bestowed beyond the gifts of those who have succeeded in gaining unchecked control of individuals and nations.

In this connection it is interesting to observe the mistake that has frequently occurred when greater authority is seized in order to avoid the disasters due to incompetent handling of powers already possessed. The centralization of authority must not go beyond the capacity of its stewards. The friction among committees, boards and agencies of which complaint is heard may be due to overlapping. But the cure of the situation may be the spread of the work and not the "condensation" of leadership into fewer groups.

The "Real Presence"

Contributed by DR. W. H. GREEVER

THE "Real Presence" of God in human lives is taught in the Bible. Jesus said: "Lo, I am with you alway, 'At that day ye shall know that I am in my Father, and ye in me, and I in you'; 'If a man love me, he will keep even unto the end of the world'; 'Where two or three are gathered together in my name there am I in the midst of them'; 'Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me'; my words: and my Father will love him, and we will come unto him, and make our abode with him."

Most specifically does Jesus declare His "real presence" and the personal communication of Himself to the individual in the institution of the Lord's Supper.

Of the Holy Spirit he says: "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, . . . for he dwelleth with you, and shall be in you."

The letters of St. Paul and of St. John emphasize the fact of the indwelling of God as one of the most vital of Christian experiences. St. Paul says: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"; "For me to live is Christ." St. John, in the first letter, says: "Our fellowship is with the Father, and with his Son, Jesus Christ"; "He that keepeth his commandments dwelleth in him. And hereby we know that he abideth in us, by the Spirit

which he hath given us"; "If we love one another, God dwelleth in us"; "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit"; "He that dwelleth in love dwelleth in God, and God in him."

The "Real Presence" of God in Human Lives Is a Spiritual Presence. Practically speaking it is a fellowship, a sharing of life, but not a proxy or absentee fellowship. No such thought should be allowed to detract from the *reality* of the presence. But because this "presence" is spiritual, to those who are used to testing reality by the physical senses, it is thought of as hazy and mystical and its reality loses its highest significance. The power of spiritual discernment is sadly deficient even among Christians. However, this thought of the "real presence" is not so difficult when one remembers that, after all, the real sharing of life between human beings is also spiritual—as in trust, esteem, love—and cannot be construed in physical terms either. It is no less *real* on that account, and is not even dependent upon constant physical presence. There is a spiritual, and real, presence of one life in another even when physically separated. Such a presence is *realized* whenever one allows it to come into his consciousness, and the realization is intensified as one concentrates his attention upon it.

The "Real Presence" Is a Matter of Faith. The primary condition to fellowship with God is faith in His Word. The acceptance of what God says as true is always before the understanding of what He declares. There is no vagueness in the declarations of the Scriptures concerning the fact of the "real presence" of God in human hearts. The experience of the fact by the individual will never come if he demands understanding of, before faith in, the fact. Faith always goes ahead of understanding in every realm of mystery, and is a prerequisite in every spiritual relationship.

As the Lord stands at the door and knocks, He also calls. The knock is not significant in itself. It only calls attention to the fact that there is "someone at the door," and may arouse fear. But the voice identifies the Lord, and either inspires faith to open the door or to reject the calls. To him who trusts the voice and heeds it and opens the door, the "real presence" becomes an experience, but faith in the voice comes before the experience of the presence.

But the "Real Presence" Is Also a Matter of Experience. The faith which justifies the sinner is itself justified by the blessings which it brings. Whoever hears the knock and by faith heeds the voice will never be in doubt about the fact and the meaning of the "real presence." But the experience of the "real presence" is always a personal and an individual matter. In all essentials, experiences are alike, but never in particulars. Testimonies to experiences, therefore, have a great, but a relative, importance. They may confirm faith in those who are weak, but they may never be made the basis of faith. Christ does not enter one man's heart through the door of another. He stands at the door of *every* man, and if *any* man hear His voice and opens the door (his door), He comes in—to abide and to bless abundantly. He does not seek entrance as a "guest," but as a resident—not merely to observe and suggest, but to renovate, enrich, empower, and control for true life and blessedness.

Beverages That Intoxicate

"The Alcohol Problem, Past and Present," a Subject for Present-Day Study

By NATHAN R. MELHORN

Genesis 13: 13; 19: 23-25; Deuteronomy 32: 31-33; Amos 6: 1-7
The Sunday School Lesson for September 6

THE series of lessons which have been prescribed for senior scholars in our Sunday schools for the third quarter of the year 1942 is based, with one exception, upon portions of Genesis, the first book of the Bible. They have been presented in this department of THE LUTHERAN week after week since next to the last issue in June. There will be three more lessons before the quarter ends, but number ten of the series of thirteen makes a sudden departure from subjects related to interpretations of Genesis in order to deal with what our *Lesson Commentary* for Seniors calls "The Alcohol Problem: Past and Present."

The title itself is true beyond any contradiction. Alcohol always was, and always will be one source of social problems. Some people would say that even the prohibition of beverages containing alcohol results in social movements that are about as difficult to handle as is the one which exists where the use of intoxicants for beverage purposes is without legal or other restriction.

Biblical Citations

In the Bible the reference to the misuse of wine is an incident in narrating the life of Noah. In the Sunday school lesson for September 6 a connection is established by means of the book of Genesis between drunkenness and that evil city of antiquity of which the name was Sodom. Two additional portions of the Old Testament are offered the reader for consideration. One of these is Deuteronomy 32: 31-33, and the second excerpt is a seven-verse passage from the prophecy of Amos. In the first of these, Deuteronomy, the use of fermented grape juice; that is, the indulgence in excessive wine drinking, is presented both as an abuse and as a contributory cause of the destruction of the ancient city of Sodom. In the excerpt from the book of Deuteronomy, alcohol is classified as poison and thereby a warning is implied against its use. The passage from the prophecy of Amos (6: 1-7) has a distinctive interest because those whom the prophet most particularly rebuked belonged to the luxurious classes of the society of his day. They were the playboys of that prophetic era; the revelers, the epicures of the times, the sort of people with whom we are sadly familiar be-

cause when their own wants (?) are involved they are unscrupulous in using their wealth, social position, or high degree of culture to avoid compliance with the law, which they may approve for what they call "the lower classes."

Truly a Problem

In the official helps for Sunday school teachers which the Parish and Church School Board has prepared, the title given this lesson identifies the situation, so far as the use of alcoholic beverages is concerned, as a problem. There is a bit of apology for intruding it in the series of lessons at the present time—not exactly an apology, but rather an explanation, the force of which is, that present conditions demand another effort to control this source of evil.

However, as a problem, one is able to break the situation down into what one might call its constituent factors. These may be divided into two classes. In the first group are those which originate when individual freedom is cited as a reason against legislative barriers to the moderate use of alcoholic beverages. There is truth in the contention that the temperate use of mildly alcoholic beverages such as beer and light wines is permissible because these do not undermine the judgment and character of their users. "Did not Paul prescribe a little wine for Timothy?" It is entirely true that the use of wine and beer has been almost universal in many countries, and it is an indulgence which many Americans assert is not "sinful," when not abused.

A Source of Revenue

It cannot be denied that the use of alcoholic beverages supplies governments with a basis for large taxes to which there is little, if any, protest. Just at present it is a common declaration on the part of the manufacturers and dispensers of beer, wine, and liquor that they are paying very heavily toward the support of communities, commonwealth, and indeed to the United States. It is apparently true that people

will protest against a tax on bread, but they will have no active objection to the cost which is paid as internal revenue by the liquor dealer on the beverages which he dispenses. It is no great compliment to the thinking of the citizen to believe that taxes which are collected by imposts on unnecessary forms of food and drink are economic so far as he is concerned. It is said finally relative to those who would only mildly interfere with the sale of intoxicants that no form of prohibitive legislation can be enforced; that as a matter of fact the "noble experiment" in which this country engaged from 1920 until 1933 was the source of increased drunkenness and an epidemic of crime, because in connection with prohibition we had the racketeer, the bootlegger, and the consumer of forms of intoxicants that were unfit for contact with any human digestive apparatus. They say in effect you cannot repress drinking intoxicants; you can tax its manufacture and sale.

Negative Factors

Among the arguments which indicate the destructive influences of alcoholic beverages is, first of all, the unwillingness of those who handle beer, wine, and liquor to conduct their transactions in accordance with law. Anyone who recalls the conditions under which the Eighteenth Amendment and the Volstead Act were repealed is amazed and shocked by the quick renouncement of those very solemn promises that were made in 1932 and implied or expressed by legislation in 1933 and later. The evils that are now the visible resultants of the traffic in alcoholic beverages, both quantitatively and qualitatively, surpass what was known in any previous decade since the regulation of liquor was undertaken in America. Unless people are made willing to submit to restrictions; and unless those who are sensitive to the destruction of character and the shortening of lives will once more undertake the formulation and support of restrictive legislation, there will be a very serious and widespread deterioration of character in our country.

It is in view of actual present conditions that the church's teaching must again contain warnings against the abuses which are everywhere visible with reference to fermented and distilled liquors. The privileges of the individual are not without limitations where the welfare of all the people is entitled to consideration against indulgence in evil practices by the few. In particular, the present generation must accept its responsibilities for generations yet to come. Continuance of intemperance in its present scope and forms will be worse than war in its destructiveness.

DAILY BIBLE READINGS

August 31—September 6

M. The Problem in Sodom. Deut. 32: 30-36.
T. The Problem in Israel. Amos 6: 1-8.
W. Appetite and Greed. Genesis 25: 27-34.
Th. Warning Against Intemperance. Isa. 28: 1-7.
F. The Principle of Temperance. I Cor. 8: 1-13.
Sat. Christian Influence. Romans 14: 13-23.
S. Understanding God's Will. Ephes. 5: 15-21.

The Young People

By AMOS JOHN TRAVER, Frederick, Md.

Christian Youth in Business

Genesis 39: 1-6

JOSEPH was a rich man's son. There may be good reason to think that he was spoiled a bit by his father. Certainly there was no doubt in the minds of his brothers with regard to his place as the favorite son. The many-colored coat given him by Jacob was only one token of partiality. Somehow we feel sympathy for the brothers in their resentment against Joseph and question whether his tactless assumption of priority did not deserve some unpleasant consequences.

His sale as a slave into the house of Potiphar, an Egyptian official, made an entire change in his situation. God over-ruled the sin of his brothers into a real blessing for him. He might have become more and more spoiled by the special attentions and the comparative luxury of his home. Now he is on his own. He is facing his first real test.

A young man has a handicap when he enters a business in which his family connections will have influence. He may be very fortunate in these connections and make good in a big way. If he can preserve a sense of balance and understand that such influences only give him an opportunity, he can succeed. He has a running start. The temptation is to feel himself so far ahead in the race that, like the hare in the fable, he sleeps on his job and the tortoise beats him to the goal. Money, friends, relatives, education—all these are opportunity. They are no substitutes for action.

Joseph was on his own. Jacob could not help him now. He had to depend upon his own faithful service to get along. He easily proved that he was worthy of the responsibility. Here is a good example for the young man or woman in business. Not pull, but well-invested talents are the basis for any permanent business success. The tragic picture of the confession of one of our leading financiers, head of the New York Stock Exchange, is still before us after several years. Bearing a good name and born to wealth, when temptation came, he preferred some other way than the right. Joseph was not like that.

Alert

The people of Laodicea carry an evil name down through the centuries, given them by John, the beloved apostle,

in the third chapter of Revelation. They were lukewarm. The late Dr. J. H. Jowett gives a good interpretation of the meaning of the apostle. "These Laodiceans were neutrals, devoid of passion, destitute of any enthusiasm, loafing along in moral indifference. In times of great crisis they were any way, either way, altogether tepid regarding the issues. And in times of great laxity they maintained the same tepidity, utterly unconcerned with the degeneracy."

There are numberless young people in business and now in our armed forces who are like that. They wonder why they never get any promotions. They may become happy-go-lucky, spending more time and effort in getting out of work than the work itself would have required. They are usually broke the morning after pay day. They live for the day, for the hour, for the moment. They say, "What's the use of trying. It doesn't get you anything. Might as well have a good time." Or they may become sullen and full of self-pity, taking morbid delight in breaking rules and giving as little as possible for as much as the traffic will bear. They say, "What does faithfulness get you except fallen arches and a pain in the back? Rewards in this man's game are never upon merit. Look what I have gotten out of it. Men not half as good are promoted over my head."

Joseph was alert to see and accept opportunities for service. He could anticipate the desires of his owner. He was faithful to his interests and with increasing proof of his stewardship came increasing responsibilities, till Potiphar left his entire estate in the care of Joseph.

A Good Steward

The good steward cares for that which belongs to another with the same care as though it were his own. It is the application of the Golden Rule.

The danger in stewardship is that it becomes easy to forget ownership. This is true of the stewardship of property or talents. Most of us forget God's right in our possessions. We give Him the small change, the left-over time, the cheap sacrifice. Self is first. In a lesser degree this is true in employment by another. Whether our employer is a person, a corporation, or the nation itself, *we should be willing to give our best.*

A sense of responsibility to Potiphar was at the foundation of Joseph's faith-

fulness. Potiphar trusted Joseph. Joseph lived up to that trust. Men are sifted out in any organization on the basis of trustworthiness. True, mistakes are made, and unworthy men sometimes gain a reputation they do not deserve. But these are exceptional cases and the world is looking for men who will accept responsibility.

"But the Lord . . ."

Alexander Maclaren said, "But the Lord was with Joseph." That is one of the eloquent 'buts' of Scripture. The prison is light when God is there, and chains do not chafe if He wraps His love around them." Yes, Joseph suffered for his faithfulness. There were prison and chains to follow as the very price of his faithfulness. If the life of Joseph had ended here it would not be such inspiring reading for the youth of today. Yet even if it had been the end, it would still be true that the cost of dishonor is always too high.

What Dr. Maclaren said about the prison was first true of the palace. The responsibility of Joseph to his master found its source in his religion. *We will never really know God as "an ever present help in time of trouble" if we never learn to know Him as "an ever present comrade in time of prosperity."* Whatever else Jacob failed to teach Joseph, he did not neglect the knowledge of God. One can picture the eager lad at his father's feet hearing the story of God's dealings with Abraham, Isaac and Jacob. There he learned to know God as one who stands by, one who blesses, one to whom responsibility is due.

Christian youth ought to make the most trustworthy workmen. They have a far clearer picture of the present God than had Joseph. Revealed in Christ they can know His comradeship in every worthy thing that they may do. They can even look into a carpenter shop in Nazareth and see their Master working with calloused hands at the bench. Through the Gospels they can know Him well enough to understand His spirit. If they will put his idealism into their work, whatever it is, they will learn how to drive out the drudgery. Service motives will rule in their hearts and they will see their tasks as opportunities not only to be partners with their employers in some good work, but *partners with the Carpenter of Nazareth.*

* * * *

To LEADERS: Topic date, September 6. Next topic, *Christian Youth in College.*

OPEN LETTERS

A VOICE FROM THE PEW

Dear LUTHERAN:

I HAVE been an active member and a regular attendant at the Lutheran Church for a great many years, and during this time I could not help but make many observations. I have discovered where her great strength lies, and I have also found at least one unfortunate weakness of which I desire to write, for I know that our church has suffered enormous losses on account of this weakness. The Lutheran Church has no organization within her structure that has the power to correct this weakness.

Under our system the congregation gets very little consideration. All they are expected to do is to pay the bills. The minister seems to get all the advantages, and the church member is the forgotten man. For example, the pastor of an average congregation in a good town, fairly prosperous, leaves for another field, or perhaps dies. At any rate, a vacancy occurs, and the congregation looks for another pastor! They hear trial sermons. They select one of the applicants, their judgment based on one or two sermons, or perhaps on the recommendations of friends.

Things may go fairly well for a time, but after a time the congregation discovers that the man they elected does not fit into their field at all. This same man might fit into another field or community and do a fine piece of work. Dr. Hamma of Wittenberg used to say, "There is a fitness in things." Now the question arises: Just what can a congregation do to bring about a change, if the minister chooses to remain in spite of conditions? The answer to that question is short and serious: They can do exactly nothing. The congregation appeals to the president of their synod, and he says he can do nothing, unless charges are preferred. But who wants to prefer charges? Here is a case that needs attention.

The president of a large synod with about 500 ministers under his jurisdiction, told the writer some years ago that over fifty per cent of these 500 should be changed for the good of the church in general, and for the good of the congregations over which these ministers preside in particular. But nothing is done about it, because there is no authority anywhere in the Lutheran Church to remedy such an unfortunate condition.

Some of our sister churches have such authorities set up, and while they are not perfect, they are a great improvement over our lack of such authority. Because of this deplorable condition, our church has suffered heavy losses—

financial, numerical, and spiritual. I know of a comparatively small congregation whose financial loss alone amounted to from several hundred to a thousand dollars annually, because the pastor, knowing that the church is not functioning more than forty or fifty per cent, insists on remaining. Why should he worry? He gets his salary checks.

How long will our church continue to sit idly by and allow these losses, when there is a remedy close by? It would be better for ministers and congregations if some authority were set up to keep all churches at a maximum efficiency!

Please do not interpret this letter as a tirade against Lutheran ministers; it

is not. It is only a sincere desire on my part to spare both ministers and laymen many heartaches and headaches, for both are suffering shamefully.

A LUTHERAN PEW

A FAMILY OF TEN BAPTIZED

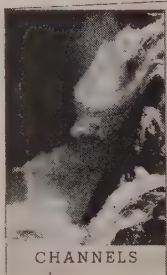
Dear LUTHERAN:

The June 24th copy of THE LUTHERAN has just arrived and I am quite interested in the picture on the front cover—and the story of eight baptisms in one family. That is quite a record. BUT—on June 2, 1942, I had the pleasure of baptizing ten in one family. They were the children of Mr. and Mrs. Edward M. Zorn. The oldest was fourteen years of age and the youngest was five weeks.

This family are members of the Holy Trinity Lutheran Church of Berlin, Pa.
ROBERT S. NAGLE.

New Parish Education Month Materials

FOUR SMALL FOLDERS



CHANNELS

CHANNELS

Christian workers are represented as channels through which God may reach everyone with Christian teaching. It is a call to everyone to serve in His Church.

A BOOK OF LIFE

Presenting the Bible as the Book of Life through which God reaches. It emphasizes the Bible as a Means of Grace.

LET US HUMBLY KNEEL

Explaining the meaning, the value, and the importance of the Order of Public Confession which is used preparatory to the Holy Communion.

SKYLIGHTS

Presenting the Church as that institution through which God comes to His people and through which His people may come to Him.



Let Us
Humbly Kneel



A Book of Life



SKYLIGHTS

OTHER LEAFLETS: *Bill and William; Saving a Life; A Talk with My Self; Castings; Geysers; Winds; I Believe; Stick to Your Promise; Week Ends and Weak Ends; Soul Film; Time; The One-inch Book Shelf; I Was Glad; Power; Teach Us to Pray.*

Price of Folders — 45 cents a hundred — Samples on Request.

New Recognition Card

Another Recognition Card to be presented to workers when they are inducted. It will picture *God Reaching* and will carry a leader's pledge. On the back will be the usual statement of presentation with space for the name of the worker and line for the pastor's signature.

25 cents a dozen; \$1.75 a hundred.

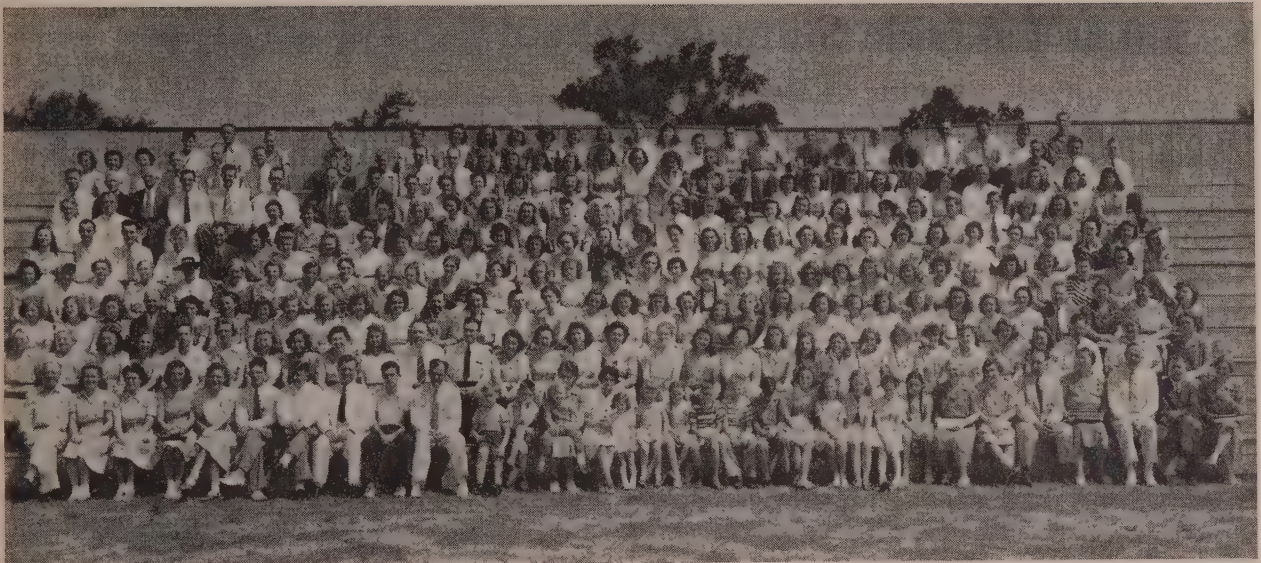
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PITTSBURGH



South Carolina, Georgia-Alabama and Florida Synods Represented by 336 Registrants at Newberry, S. C.

Tri-synod Summer School

THREE hundred thirty-six was the grand attendance of the Summer School for Church Workers conducted by the Synods of South Carolina, Georgia-Alabama, and Florida. Of this number two hundred sixty registered, and seventy-six were visitors. The school was held at Newberry College, Newberry, S. C., July 26-August 1.

The school opened Sunday evening, July 26, with Vespers. Dr. H. A. McCullough, Columbia, S. C., spoke on the subject, "Endeavoring to Make Religion Attractive." The summer school program, as carried out in the North and South Carolina Synods, has been largely due to Dr. McCullough's efforts. Of the thirty-four schools conducted by the South Carolina Synod, he has attended all except one. Illness prevented him from being present then.

The following Leadership Training courses were offered at the school: "The Church Worker and His Personal Life," Mr. Alvin H. Schaediger, Weehawken, N. J.; "The Church Worker and Procedures in the Children's Division," Mrs. Albert W. Frey, Augusta, Ga.; "A Study of the History of the Christian Church," Dr. C. A. Linn, Savannah, Ga.; "Guiding Youth's Approach to Religion," the Rev. F. W. Brandt, Charleston, S. C.; "The Church's Opportunity in Adult Education," Dr. R. A. Goodman, Newberry.

Bible Study was conducted by Dr. M. L. Stirewalt, Columbia, S. C. Miss Wilhelmina Behlmer, Charleston, S. C., had charge of music. The conference period for women was under the direction of Miss Ruth Juram, Philadelphia, Pa. The Luther League period was conducted by Mr. Alvin H. Schaediger,

Weehawken, N. J. Dr. M. L. Stirewalt, Columbia, S. C., had charge of the pastors' conference on "Preaching to Win." At a later period the Rev. Carl F. Yaeger, Arlington, Va., directed the pastors and laymen in a study of "Congregational Evangelism."

In the evenings the Luther Leaguers conducted devotions. These worship periods were followed by lectures by the Rev. Raymond D. Wood, Sunbury, Pa.

A special feature of the school was the special program for youth of the ages of twelve through sixteen. Seventy-five enrolled in this program. The Rev. E. D. Ziegler, Columbia, S. C., had charge of the devotions and Bible hour. Music was under the direction of Miss Wilhelmina Behlmer, Charleston, S. C., "Our Pastor's Sermons," taught by Miss Wilhelmina Behlmer, Charleston, S. C., and a class on "Personal Living Problems," conducted by the Rev. J. Obert Kempson, Columbia, S. C., were the courses for the ages of twelve through fourteen. Mrs. Mahen Jones, Columbia, S. C., taught "The Young Christian in Public," and the Rev. E. D. Ziegler, Columbia, S. C., directed a class in "Personal Living Problems" for ages fifteen and sixteen.

Mrs. J. V. Long, Prosperity, S. C., and Mrs. J. B. Moose, Columbia, S. C., used the Children of the Church program for children under twelve years of age. A course for leaders of the Children of the Church was also under their direction.

At the closing exercises of the school 104 course cards were offered in the Leadership Training courses. Ninety-two enrichment cards were given in the

Children of the Church and youth programs.

The following composed the staff:

Director, Dr. W. A. Reiser, Augusta, Ga.; dean, the Rev. Carl Caughman, Cameron, S. C.; registrar-treasurer, the Rev. H. D. Kleckley, Saluda, S. C.; secretary-chaplain, the Rev. J. Obert Kempson, Columbia, S. C.; pianist, Miss Ruth Wingard, Newberry, S. C.; recreational director, the Rev. Ben M. Clark, Walhalla, S. C. J. O. KEMPSON.

LUTHER LEAGUE CONVENTION

REPRESENTATIVES of Luther Leagues in churches of the Indiana Synod met for their forty-fifth annual convention at Oakwood Park, Lake Wawasee, Indiana, July 12 and 13. Periods of meditation, worship, inspiring talks, and such decisions as the business brought before the delegates required culminated in fine fellowship amongst the leaders.

Among those who participated in the program by appointment were R. H. Benting, D.D., Indianapolis; the Rev. William J. Ducker, associate secretary of the Luther League of America, and the Rev. John Pettit, recently returned from Puerto Rico.

Impressive items on the program included the dedication of the Indiana Life Service flag, the presentation of honor award certificates, and the installation of officers by Dr. Turney, president of the synod.

The officers installed are: President, Esther L. Emrick, Fort Wayne; vice-president, Dorothy Faust, Elkhart; recording secretary, Margery Warren, Elkhart; corresponding secretary, Neola Myers, Mishawaka; treasurer, Ferris Bower, Monroeville.

500 at Lakeside Summer School

By HERMAN L. GILBERT

CONTRARY to all predictions earlier in the season, more than 500 enthusiastic folk of all ages from Ohio and the fringing territories enrolled in the twenty-first annual summer school July 20-26 held at Lakeside, Ohio, on the shore of temperamental Lake Erie. The weather was nearly perfect for the week; however, the fish were reported to be on a sit-down strike.

Registrations started early Monday afternoon with George L. Rinkliff, chief registrar, directing affairs from under the huge umbrella. A convocation for students and faculty was held at 3 P. M. for the purpose of introducing personalities and becoming orientated. The opening session came Monday at 8 P. M. when a large audience gathered to hear Dr. N. M. Ylvisaker, director of the National Lutheran Council Service Commission, speak on the important work which is being projected among men in the armed forces by a new approach and appreciation of the chaplain and his work.

Tuesday through Saturday all classes and assemblies were preceded by devotions at 8:30 A. M. under the leadership of the committee on summer schools. These pastors were Herman L. Gilbert of Mansfield, chairman, Dr. L. W. Sifferd of Shanesville, and E. Rudolph Walborn of Columbus.

The large attendance each morning at the Bible Hour was proof of the helpful interpretation on the Epistle to the Philippians as given by the Rev. Joseph Sittler, Jr., pastor of Messiah Church, Cleveland Heights. Penny portions of the Epistle were handed to all attending this hour.

Following a different arrangement of schedule this year, three half-hour

class periods continued following the Bible Hour, in which all ages and varied interests divided into the groups of their choice. Mrs. J. A. Fehr of Salem, vice-president of the Missionary Society in Ohio, presented a far-reaching program in the first period under the title of "Practical Missionary Moments." The women were led during the next hour in the foreign mission study in a most interesting and charming manner by Mrs. Paul O. Machetzki, missionary on furlough from South America. The school rejoiced with Mrs. Machetzki as she reported the Board's approval for their return to South America.

Young People's Hours

The Rev. William J. Ducker, associate secretary of the Luther League in America, turned in a good accounting with the intermediate young people and also with the senior young folks as they compared notes in the chapel of the woods. A large and very much alive group of young people was ably directed in thinking through many "Christian Youth Friendships" by Pastor William C. Zimmann of Dayton. The Rev. M. A. Stull of Youngstown made a definite contribution to several adult leaders in his presentation, "Our Church and Its Work," the study being based on Dr. Paul H. Krauss' book, *A Lamp of Burnished Gold*. A group of church school teachers and workers was grateful for the "Sermon on the Mount Studies" as given by Dr. Ralph D. Heim of the Gettysburg Theological Seminary.

In a triple threat approach, pastors met and discussed matters as never before under the leadership of Pastor

Sittler, Jr., in exegetical studies, and in devotional and practical phases by Dr. George W. Miley, president of synod, and Dr. E. Clyde Xander, missionary superintendent of synod. The ever timely and important subject, "Stewardship," was injected into this period too by George L. Rinkliff, registrar of the school and treasurer of synod.

The Lutheran Church Music Institute was headed by the Rev. F. M. Otto of Fremont. He appeared before this group each morning in a series of "Hymn Studies." Prof. Silas L. Boyd, director of the Wittenberg School of Music, Springfield, grouped approximately forty young people into a junior choir which showed marked ability. Prof. Morton J. Luvaas, director of music, Allegheny College, Meadville, Pa., led the choir laboratory of approximately thirty-five voices. Here many of his own compositions were used as well as the church year series of chorals which is being edited by Pastor Otto. Miss Helen Schott of Bucyrus aided greatly with accompanying. Both choirs presented an unusually large group of numbers in the choir festival which was held Friday evening before a large audience in South Auditorium.

Oratorical Contest

The finals in the state Luther League declamation contest were conducted in conjunction with the choir festival. Phyllis Shisler, only girl contestant, won first place, coming from St. Paul's Church of the Smithville Parish, Central Conference. Richard Kearns of First Church, Dayton, placed second. The other contestants were Norman Neuding of Augsburg Church, Toledo, and Harold Longstreet of St. Luke's Church, Youngstown. The winners were awarded partial scholarships to Wittenberg College. Robert Fry of Toledo, president of the Luther League in



The Lutheran Summer School at Lakeside, Ohio, Attended by More Than 500 Persons.

Ohio, introduced the contestants, and Secretary Ducker presented a gold key to the first winner and a certification of the scholarships to both.

On Friday afternoon special courses were offered in music as John Gordon Seely, veteran choirmaster of Trinity Church, Toledo, explained his work with the boys' choir there. Pastor Sittler, Jr., discussed "A Canon for Church Music," and Pastor Otto conducted an informal discussion. Both choirs gave demonstrations of their work.

Under the direction of the Church Music Institute, a Worship Appreciation assembly was given for the first time this year. Pastor Otto spoke on the important topic, "What Is Worship?" Professor Boyd stressed junior choir work and congregational singing, and Professor Luvaas discussed the matter of taste in church music. Pastor Walborn presented the importance and place of symbolism in worship.

In the regular general assembly the entire school had opportunity to become acquainted with various faculty members, and challenging and appealing messages were given by Dr. Miley, Dr. Heim, Mrs. Machetzki, Dr. Xander and Pastor Zimmann.

Banquet as Finale

Saturday evening the banquet under the auspices of the Luther League was held at the Lakeside Hotel. The Rev. Joseph W. Frease, director of young people's work in Ohio, led the group singing. Pastor Gilbert introduced Pastor Stull, who presented a timely message on the unique subject, "Delayed Time Bombs." A hymn of consecration, written by Dr. Sifferd, a member of the summer school committee, was sung.

The Sunday school recorded an attendance of 301, Pastor Walborn serving in the capacity of superintendent. For the service at 10:30 A. M. approximately 425 persons gathered to hear Dr. Miley most ably unfold the text: "No man cometh unto the Father, but by me." Both the senior and junior choirs assisted in the service and presented special numbers.

During the week from 9 to 12 A. M. the beginners, primary and junior groups had been led by Mrs. James L. Keyser, of Lancaster, Mrs. E. P. Scharf of Baltic, and Miss Thelma R. Graham of Jewett. The basis for study was a series of the Children of the Church materials.

Miss Edith Bechtolt of Bucyrus dispensed large quantities of missionary materials. The executive committee of the Missionary Society met one afternoon under the leadership of Mrs. Paul Knauss, president. Mrs. G. D. Busch of Lancaster had charge of more than thirty young women in the Missionary Cottage, a most enthusiastic group.

Silver Bay Lutheran School

THE Lutheran Summer School for Church Workers was held at Silver Bay on Lake George, July 25-31, 1942, with a splendid attendance. The program opened on Saturday, the 25th, with a musical program under the direction of Mrs. Hugo L. Dressler, organist, and an address by the Rev. Alfred L. Beck, assistant pastor of Reformation Church, Rochester, N. Y.

The Sunday program was attended by one of the largest crowds in the history of the school and was addressed by Dr. William C. Schaeffer, Jr., pastor of St. John's Church, Allentown, and a member of the staff of the school as daily Bible leader.

The school was attended for the entire period by 217 persons as compared with 224 in attendance last year. One hundred sixty credits were given for courses completed, which was more than 10 per cent higher than credits given last year. Daily courses were given by Dr. and Mrs. Julius F. Seebach on the general themes of "How the Bible Came to Be" and "Great World Missionaries." Sunday school workers and others were under the guidance of Dr. Earl S. Rudisill and Sister Edna Hill. The youth division was under the guidance of the Rev. Alfred L. Beck, who taught the course, "My Christian Beliefs," and Dr. Paul M. Kinports, who led the daily Luther League hour.

As a part of the general program, for the first time in the history of the school, there was a complete analysis of the work of the diaconate. Three deaconesses were in attendance at the school: Sister Edna Hill, Sister Edna Monk, and Sister Ida Steuerwald.

Also a special feature was the conference on the work in the Caribbean directed by Mrs. Gustav K. Huf, former missionary to Puerto Rico and present secretary for the Children of the Church group in the New York Synod. The Rev. Carl H. Hirzel, chaplain, directed the morning Matins in the Helen Hughes Memorial Chapel and the spiritual program of the school.

Under the guidance of the Rev. Hugo L. Dressler, chairman of the synodical committee on Parish Education, the general committee met and discussed plans for the school for the coming year. The committee's faith in going ahead this year was fully justified, and plans are under way for the twelfth annual school to be held the last week in July, 1943. The Rev. Ernest C. French, newly appointed chairman of synod's committee on Luther League work, met with the committee in order to give full attention to that phase of the program. The total attendance for

1942 was 301, which compares favorably with the total attendance for the previous year. Dr. Chalmers E. Frontz is the director of the school, and Dr. Paul C. White is the dean.

Long Lake Summer School

By CHARLES LESLIE VENABLE

With a permanent through-the-week registration of 214 and a total attendance which went well over 300, the Long Lake Summer School, 45 miles northwest of Chicago, which serves as the summer leadership training school for the Illinois and Wartburg Synods, marked its most successful season the week of July 19-25.

Mrs. Mabel B. Fenner in leadership training, the Rev. Clarence B. Lund in music, the Rev. Albert H. Keck, Jr., for the intermediates, Dr. Paul E. Huffman in Old Testament, the Rev. Bruno Neumann in young people's work, Mrs. C. E. Paulus in missions, Albert T. Boisen in pastoral counseling, and the Rev. George R. Flora in missions presented a well-balanced, vigorous faculty who stimulated the thinking and challenged the lives of the youth and adults in the school. Miss Louetta Voight and Mrs. Ray Shawl directed the children's activities of the school.

The school not only taxed the facilities of the Long Lake Conference grounds but overflowed them this year. Three cottages were secured as enrollments poured in the last days before the school opened, which enriched the facilities of the school. The ample cottage porches provided delightful classrooms.

With the school increasing each year in attendance, only 38 churches out of approximately 250 churches in the territory were represented, 26 of these being from the Chicago Conference and 5 from the Wartburg Synod. The largest delegation at the school was from Freeport, which was represented by 24 young people and adults. The second largest was from Sterling which had 23. Such churches unquestionably enrich their leadership, stimulate the life of their congregations, and enlist their young people in larger kingdom service.

The school elected the Rev. Arthur Neumann, pastor-elect of Mt. Morris, Ill., the new president for 1943; Dr. Charles Venable of Chicago, vice-president; the Rev. Albert H. Keck, Jr., Sterling, as secretary; the Rev. Albert Schnake of Villa Park as treasurer. Other members of the Board of Directors elected for 1943 were William Roth, Springfield; Mrs. Luther O. Cooper, Maywood; Mrs. A. H. Roseen, Chicago.



The Board of Foreign Missions and Its Distinguished Guests at the Heyer Centennial Service Held in St. Mark's Church, Baltimore, Md.

Baltimore's Centenary of Heyer

Board of Foreign Missions Holds Impressive Service

By C. K. FEGLEY

THERE were not actual links with the beginnings of India foreign mission operations by the Lutheran Church in America when the Board of Foreign Missions of the United Lutheran Church in America celebrated the centennial of that work's inception.

Worthy observance for the first century of the establishment and development of the India field took place in St. Mark's Church, Baltimore, Md., Robert D. Clare, D.D., pastor, on the evening of July 22 in connection with the regular meeting of the Board. Dominating the thought and thanksgiving of the occasion was the remembrance of the consecrated energy and ability of a personality, that of the Rev. John Christian Frederick Heyer, M.D., whose adventurous and courageous spirit led him forth singlehanded to establish a concrete answer by the fellow Lutherans of his day to the world-wide commission of Christ. A succinct and stirring radio review of the faith, persistence, and unselfishness of this pioneer was given to listening thousands by the Rev. Dr. F. Eppling Reinartz over Station WBAL. In the parlors of St. Mark's Church there were on exhibition Father Heyer's English Bible with its beautiful dedicatory poem on the flyleaf and a quilt of pieces contributed by friends of the Heyers in various congregations they had served and fashioned by the hands of Mother Heyer. These precious heirlooms of the family were loaned for the occasion by a great-great-great-granddaughter of Father Heyer, Mrs. Elizabeth F. Geis of Brooklyn, whose presence enhanced the interest of the Baltimore occasion.

From Father Heyer's Bible, Secretaries Thomas and Moll read the impressively appropriate lessons: Ephesians 2: 11-22 and Luke 10: 19. From the background of Father Heyer's life and labors with their impelling motives, Dr. Reinartz led the audience from the first century of foreign mission effort into a consideration of the larger and more varied impulses which must govern the church amid the kaleidoscopic social and economic changes of today's world and its future. The fervor of the pioneer, Dr. Reinartz thought, was begotten of his response to the "clear command of Christ, pity for the degradation of the vast millions of the Orient, his spirit of adventure and a loyal desire to have his beloved Lutheran Church take its place among other Christian groups in America.

All these motives for going "into all the world" with the Gospel still have a place in the church's thinking and action; but the conditions of the second century make imperative additional mandates. These, Dr. Reinartz declared, were the following: deepened loyalty to the truth that Christ Jesus alone can give life its true meaning and worth for the individual and for society; the pressing necessity to "validate the fact and ideals of human brotherhood in the laboratories of thousands of interracial and international situations"; a freshened faith that for God and man the supreme values are in individual persons; the ringing call "to maintain the heroisms of Christianity." (In this connection he ventured the opinion that an age steeped in the traditions of heroic sacrifice to defend and perpetuate

great ideals of social intercourse and government will have no place in its affections, nor any open ear for a Christianity that does not demand and practice great sacrifice); the need of the church for the challenge of "an utterly unselfish, long-term task"; and finally a new realization that the Cross of Christ, more fully understood, calls us to be "sensitive to all of humanity's needs."

As if in response to this Call of the Second Century, the Board at its meeting on the following day earnestly, patiently and actively considered reports from its secretaries, from its fields, from some of its recently returned missionaries, and from its associates. A brief survey of the minutes of that meeting brings the following actions into impressive relief: Decision to secure an adequate supply of technicolor motion films from all the foreign fields; grateful acceptance of a trust-gift of \$50,000 from John A. Hooper of York, Pa.; thankful reception of Treasurer Weitzel's report that receipts for the first eleven months of 1942 were far in excess of any in a similar period for the past five years; decision to take steps to accomplish a closer co-operation in its work with the Augustana Synod and the United Danish Church in America; careful development of the preparation and use of deaconesses in our foreign fields; dispatch of the following cablegram to India, signed by President Trexler and Secretary Drach:

TO FRED COLEMAN, RAJAHMUNDRI (INDIA)
BOARD FOREIGN MISSIONS SENDS CORDIAL CENTENNIAL GREETINGS TO MISSION AND ANDHRA CHURCH BEST WISHES FOR NEXT CENTURY STOP CENTENNIAL FUND OVER TOP.

When the congregations of the United Lutheran Church, using the special

program provided by the Board of Foreign Missions, hold their own observances of the India Centennial, and when all consider it anew in its relation to the "New Mission Task of the United Church," planned for November of this year, the inspiration of Father Heyer's life story will be forceful in leading us individually and collectively in our united advance into the second century.

The photo taken in St. Mark's Church during the centennial service reveals the presence of representatives of the other boards of the United Lutheran Church, and of those of other branches of the Lutheran Church together with synodical presidents, officers of the Women's Missionary Society, of former missionaries to our various fields, and of many now on furlough and recently returned.

In Father Heyer's Memory

A SERVICE OF COMMEMORATION WAS held beside the grave of John Christian Frederick Heyer, Friedens, Pa., July 31. The service marked the centennial of the arrival of Father Heyer in Guntur, India, July 31, 1842.

The congregation was composed of representative members of the Friedens Women's Missionary Society, under whose sponsorship the service was arranged. It was conducted under very favorable skies, in the cemetery where Father Heyer lies buried beside his wife. A basket of beautiful red flowers was placed by the president of the Friedens Women's Missionary Society, indicating the vitality of the missionary work that has continued to this day.

Members and pastors of other churches invited to join in this celebration included the following: Bakersville-Lavansville Parish, the Rev. C. A. Shilke pastor; (Somerset) Trinity Church, Horner Lutheran Church, Casebeer Lutheran Church, the Rev. Walter Lundberg pastor; Zion Church, Meyersdale, the Rev. Dr. Roy Dunkelberger pastor; Zion Church of Johnstown. The service was arranged by the pastor and the executive committee of the Friedens Women's Missionary Society.

A voluntary offering was given to send a cablegram to the Rev. Dr. Frederick Coleman of Rajahmundry, Madras Presidency, India, greeting those of the India Church who are simultaneously holding services in honor of Father Heyer's arrival in Guntur on July 31, 1842. The message was sent over the signature of the Friedens pastor. All present felt the international importance of the occasion and were carried in imagination to the distant shores where our fellow Christians were meeting. MARTIN F. FOUTZ.

Completion of Quotas Asked of Congregations

LUTHERAN World Action funds totaling \$374,794.23 had been received at national headquarters, 39 East 35th Street, New York City, by August 6, according to the Rev. Dr. Ralph H. Long, director of the appeal.

Though this report is encouraging, it is well short of the \$650,000 goal which must be reached if essential needs are to be provided for. It is known, however, that considerable sums of money are en route to national headquarters. Dr. Long has explained that because congregational contributions are in most cases routed through synodical offices, the transmission of funds sometimes requires several months. Further delay is occasioned by the fact that a great many congregations were unable to receive all contributions at one time, so that the ingathering extended over a period of several weeks. Regional directors are still reporting that the appeal has not yet been completed in some congregations.

Appeal Continued

National directors of this country-wide co-operative Lutheran effort, Dr. Long and the Rev. Paul C. Empie, have been giving careful attention during recent weeks to detailed reports of regional directors. Some of them send word of quotas successfully met or exceeded, but others report deficiencies. The directors have decided that in those cases where quotas have not been filled, the appeal will be renewed this fall. It is essential, they declare, that all quotas be met because the cost of maintaining war-orphaned missions has increased sharply since tentative budgets were drawn up early this year. They also explain that constantly increasing demands are being made, that the work of the National Lutheran Council Service Commission be extended to areas where service is urgently required. If the ministry of the Commission is to be enlarged to provide for even the most basic needs of service men throughout the country, considerably more than the \$250,000 allocated when the appeal was launched last May will be required.

The directors are planning to release early in September a detailed analysis of Lutheran World Action funds received. They will indicate then the amounts received from each Lutheran group. It is expected that the total fund received will have been considerably augmented by that time. To whatever deficit that exists the churches will be asked to contribute. Beyond doubt the need was not exaggerated when the budget was made up.

To Carry Full Service

WGN, Chicago, Will Broadcast "Chicagoland Hour" from Wicker Park Church, C. L. Venable Pastor

SOME months ago the famous Chicagoland hour, largest sustaining religious broadcast in the Middle West, changed its policy from recording the services of congregations in the local churches to the selection of a number of churches close to the Chicago loop, as the originating point of the broadcasts which are sent out over Station WGN each Sunday morning at 9 o'clock.

The attention of readers of THE LUTHERAN who use Chicago radio is hereby called to the changes for September.

The purpose of having the service originate in a church building is twofold: first, to give the listeners of the radio audience the feeling that they are participating in an actual service; second, to enable the service to carry the full and rich liturgical effects of a normal church service, a thing found to be possible only with the space and appointments of a church edifice. Dr. John Evans, religious editor of the "Chicago Tribune" and director of the hour, remarked recently that when the services are broadcast without the liturgical setting, as they are in the summer time, the responses from the radio audience drop almost to the vanishing point. When the liturgical services are broadcast, they begin to mount up at once.

It was in line with this policy that Wicker Park Lutheran Church was asked to be the home of the broadcast during the month of September both for 1942 and 1943. Wicker Park Church has the honor to represent not only the United Lutheran churches in this, but all the churches co-operating in the National Lutheran Council; that is, all the Lutheran churches except the Synodical Conference churches, which have their own broadcast in the month of April.

The broadcasts will bring to the pulpit of Wicker Park Church distinguished pastors. From the Augustana Lutheran Church G. Everett Arden will preach on September 6. The Norwegian Lutheran Church will provide Dr. Edwin M. Hegge for September 20; President Weng of the Illinois Synod on September 13 and Pastor Venable on September 27 represent the United Lutheran Church. To listen in will be an opportunity.

Wide publicity is being given to these services which will begin at 9 A. M. and close at 10 A. M. A large poster has been erected on the east side of the church, and thousands of cards bearing the names of the speakers have been prepared.

Pocono Pickings

PENNSYLVANIA'S MOUNTAIN RESORTS THROGGED WITH LUTHERANS

Banner Attendance at Youth Camps

By P. N. WOHLSEN

WERE a trumpeter to sound the stirring notes of Luther's "Mighty Fortress" from the top of Pocono Knob, it would not be long before the mountains and valleys of the region would echo and re-echo with the voices of thousands of Lutherans who are sojourning in this famous resort region. Reports from all of our Lutheran colonies and camps indicate a banner season of guests, who come for a period of relaxation from the hustle and rush in these days of national emergency. Among the many other resort hotels and numerous boarding houses can be found large numbers of Lutherans.

The Paradise Falls Lutheran Association reports all cottages occupied, as well as crowded conditions at Nestledown Inn, the Gatehouse, and the dormitories. Many of the visitors have come for a season this year; in former years, week-end visits were in vogue. There are far fewer auto hazards also, because the highways are not crowded on the Lord's Day. People from crowded cities now come for a prolonged stay, which aids materially in affording vacationers with true recreation for the duties and tasks which are to follow their return home. The authorities at Paradise Falls report an unusually large number of worshipers at the services conducted on Sunday. During the month of July these services were in charge of F. H. Bosch, D.D., of New York City, and the Rev. Werner Jentsch of Brooklyn, N. Y. During the month of August the services are being conducted by Pastors Clarence W. Rhoda and A. W. Shumaker of Philadelphia.

The Lutheran camp for girls at Paradise Falls is enjoying a banner season in attendance, with girls enrolled from many points along the Atlantic coast. A very excellent program of activities, including church school and church services, aids materially in the development of character as well as the body.

The North Atlantic region of the Lutheran Students' Association of America, consisting of alumni of this body, enjoyed and profited by a fellowship and discussion meeting at Paradise Falls from July 30 to August 2.

The Paradise Falls Association has been providing splendid programs for the entertainment and enlightenment of its guests. On Saturday, August 7, a concert was presented by Pina La-

Corte, the famous Argentina grand opera singer, accompanied by another member of the grand opera family, Eva Iaci of Argentina, who also delighted with piano numbers in true artistic style.

Camps Miller and Hagan

Nearly 1,000 boys and girls will have attended Camps Miller for boys and Hagan for girls during the summer season. In the former camp 606 boys from fourteen states, four British evacuees, two Swiss boys, and two boys born and reared in India will have enjoyed the benefits of this well-equipped camp of the Ministerium of Pennsylvania. At Camp Hagan 325 girls from nine different states will have had the benefit of fresh air, good food, excellent character-building programs, and all else that goes to make up a true Christian camp for young people. The camps this year have enjoyed the fine spiritual and religious programs which have been a feature in the past. On their first Sunday, June 29, Dr. E. P. Pfatteicher proclaimed the Gospel. It was a real experience for the boys and girls to listen to a message from the president of the old mother synod. Other pastors of the Ministerium who have conducted services on the Lord's Day and religious programs during the week at both camps are: Chester W. Hill of Wyndmoor, Pa.; W. Paul Reumann of Lansdale, Pa.; Joseph Shuster of St. John's, Pa.; Richard Beck of Bowmanstown, Pa.; Elwood Schwenk of Lebanon, Pa., and Thomas Atkinson of Lehighton, Pa.

Inter-camp programs have been presented by the campers of Miller and Hagan. Brother and sister hikes have been taken under the supervision of senior counselors. An outstanding part of the cultural program provided was the appearance of William Lund, artist and sculptor of New York, and the display of etchings and posters from the Universal School of Handicrafts of New York City.

Le Roi E. Snyder, director of both camps, reports that already many parents have enrolled sons and daughters for the 1943 camping season at these two fine camps of the Ministerium above Shawnee-on-Delaware.

Congregational Activities

Despite the inconvenience occasioned by the construction of the military highway on Route 611, which passes

St. John's Church, Stroudsburg, with dismantled sidewalks as well as street, the attendances have been unusually large, with many resort visitors numbered among the worshipers. On Sunday, July 5, a beautiful silk service flag with forty stars was unfurled at "The Guest Church." It was the gift of the A. F. Everitt class of young ladies. Word has been received that one of these young men was engaged in the battle of Midway. Many encouraging reports come to the pastor that the young men have come to revalue religion and especially their Lutheran faith. George T. Robinson, Esq., a member of St. John's vestry, is serving as chairman of all Civilian Defense activity in the Pocono region, and many of the men are enrolled as air raid wardens. The women of St. John's are winning commendation for the work being done by the Red Cross unit of this congregation.

During the past month considerable activity has been demonstrated in Grace congregation, of East Stroudsburg. On Sunday, July 20, a beautiful service roll was unfurled with forty-four blue stars and two gold stars in honor of the young people from this parish who have entered the service of the nation. A special sermon was preached by the pastor, the Rev. J. S. Kistler.

On Sunday, July 27, the eighth \$500 indebtedness bond was burned at the chief service of Grace Church. This is in line with the program to cancel a \$500 bond each month for the next five years.

The congregation of St. Mark's, Minersink Hills, conducted a special service on Sunday, August 2. At this time a beautiful American flag and a Christian flag were presented and unfurled. An appropriate sermon was preached by the pastor in charge, the Rev. Byron Stauffer.

At the services conducted in the auditorium at Pocono Manor each Lord's Day during the summer, the Rev. A. S. Wohlsein, pastor of Grace Church, Pottstown, Pa., and the Rev. P. N. Wohlsein of St. John's, Stroudsburg, were among the invited guest preachers to service this resort colony. Herman V. Yeager, manager of Pocono Manor, is a member of St. John's, Stroudsburg.

CINCINNATI AND VICINITY

By JOSEPH M. O'MORROW

At a recent meeting of the Lutheran Ministers' Association of the Greater Cincinnati area, which includes southwestern Ohio, northern Kentucky, and southeastern Indiana, the Rev. C. M. Danford of Trinity Church, Bellevue,

Ky., was elected president, and the Rev. Olan M. Aughbaugh of St. John's, Melbourne, Ky., was made secretary-treasurer. The Rev. Joseph M. O'Morrow of Norwood Church was appointed news correspondent for THE LUTHERAN. Pastors Albert Sutton, First Church, Cincinnati; Herman Meister, D.D., Walnut Hills Church, Cincinnati; Lorin Spenny, Zion Church, Covington, Ky., and J. O'Morrow were designated as a committee to represent the association in developing the possibilities of establishing a mission church in Cincinnati, where no work has materialized in the past thirty-three years.

This association meets semi-annually in fellowship with the American Lutheran Church and the Synodical Conference for all-day meetings. It also encourages city-wide organizations of the Lutheran Women's Union and Lutheran Men of Greater Cincinnati.

Trinity Lutheran Church of Bellevue, Ky., the Rev. C. M. Danford pastor, has been celebrating its fiftieth anniversary with a series of special services and meetings.

On Trinity Sunday, May 31, a capacity congregation came to worship and were addressed by E. Clyde Xander, D.D., newly elected mission superintendent of the Synod of Ohio, to which synod this congregation belongs.

Pastor Funk Moves to Iowa

St. Mark's Church, Newport, Ky., loses its leader, the Rev. David M. Funk, who for 13½ years has been the successful pastor of this parish. During his ministry, under a special program in which he always held evangelism as one of his special features, a constant growth in new members was evident. His baptized membership was tripled and his communing membership doubled. During this period of 13½ years the congregation raised approximately \$115,000 for current and benevolent operations and in reduction of debt and payment of interest and improvement. Some thirty new features on improvement to equipment were installed during his ministry, all paid for in full.

Pastor Funk was active in the Lutheran Ministerial Association of Greater Cincinnati, having served as secretary and president of the body. He also served a number of years on the Inter-synodical committee representing the U. L. C. A. with the American and Missouri Churches.

Pastor Funk also served as secretary and president of his synod. It is with regret that the Lutheran churches of Greater Cincinnati see him go, and his church in particular regrets to lose him. He took up his new work in Muscatine, Iowa, as pastor of Grace Church August 1.

Maple Leaves and Beavers

APPRECIATION OF DR. PRESTON A. LAURY

By N. WILLISON

IN THE death of Dr. Preston A. Laury there has passed a man of picturesque personality whom to know was never to forget. He will be remembered in Canada as the first president of Waterloo Seminary, the organizer of Waterloo College in its first form, and the man who guided these institutions through the turbulent years of the great World War. Just what might have happened to the Lutheran Church in Canada had not these schools for the training of a native ministry been so opportunely established and placed under the leadership of a man like Dr. Laury at the outbreak of the war can only remain a matter of conjecture. She would have survived the crisis because the gates of hell shall not prevail against the church, but she would probably not have realized her distinctly Canadian situation so promptly and clearly.

To Dr. Laury her course was clear and her duty peremptory, not only in relation to faith, but also in relation to national Canadian speech and life. He saw that she must abandon her racial and linguistic isolationism, cast out her inferiority complex, and with the courage of her professed faith launch out in vigorous home mission efforts. She must, of a necessity based on Christ's commission, assume her share of the evangelizing and shepherding of all the unchurched multitudes regardless of their origins. Dr. Laury was a man of great energy and boldness. He saw clearly and struck hard. The church in Canada may well thank God that he entered into her life.

Reciprocity in Leadership

Dr. Laury, like many others, came from the United States to render outstanding service in Canada, but Canada has also furnished leaders for the church in the United States, as, for example, Dr. Whitteker, Dr. Fischer, Dr. Zinck, and others. At the moment I am thinking of Dr. Otterbein, the remarkable pastor of North Austin Church, Chicago. He is one of the disciparics of English Canadian Home Missions. A son of St. Paul's Church, Hamilton, he became a member of Trinity Church, and through his work there heard a call to higher service. With a minimum of seminary training, he began work in a suburb of Chicago. A mere handful of people organized into a congregation twenty years ago. They have been led by only one pastor for twenty-two years. Now, according to a report in the "Chicago Daily News," the average Sunday church at-

tendance is three thousand persons and the baptized membership is over five thousand! An unprecedented development! To Dr. Otterbein it is the Lord's doing and it is marvelous in his eyes. The human part is co-operative effort under skillful leadership. Dr. Otterbein never used the pronoun "I" or "me" or "my," always "we," "us," "our." From the beginning his congregation has been more than a field: it has been an aggressive force. Simple, evangelical preaching, faithful Bible study, family prayer, and personal evangelism have characterized the life of pastor and people. The story is well known, for it is unique. Canada thanks God for such a son.

An Impressive Assembly

A great Lutheran rally was held in Waterloo Park, Waterloo, Ontario, on July 5. It was sponsored by the Lutheran League of Canada and the Council of Brotherhoods of the Twin cities of Kitchener and Waterloo. According to the Kitchener "Daily Record," five thousand persons attended. Gas rationing prevented many from coming who would otherwise have been there. The service was broadcast from the Kitchener radio station. Special singing was provided by massed Kitchener and Waterloo choirs and by Miss Inge Stockmann, daughter of Pastor and Mrs. Stockmann of Tavistock, who recently obtained a scholarship for study in the Toronto Conservatory of Music. It was the writer's privilege to give the address. Such rallies are likely to become annual events in Ontario. They are another illustration of alert leadership at the heart of Lutheranism in central Canada. That they can be held with public approval demonstrates the favorable opinion of our church now prevailing.

The Lutheran Church in Canada is now treated in every way as one of the major denominations. Her people are doing their part in national service alongside of other good citizens. At present there are four Lutheran chaplains in the Canadian army and others likely to be appointed soon. According to a report in the "Presbyterian Record," the Lutheran membership in a western regiment selected at random ranked third among thirty religious groups.

And here is something that is news! Saskatoon, Saskatchewan, has broken all records for July rainfall. Within about a week more than seven inches fell. Crop prospects were never better.

Alleghany Conference News

PASTORAL AND PARISH ACTIVITIES

By RALPH W. BIRK

Special services were held in Trinity Church, Johnstown, July 12, to mark the tenth anniversary of the pastorate of its shepherd, the *Rev. Roy J. Meyer*. The services of the day were observed with Holy Communion administered by the pastor. The evening of July 9 witnessed a special social program in the church basement, at which time Theodore Buch, D.D., pastor of Zion Church, Johnstown, delivered the chief address. Special music and remarks were enjoyed by the assembled group. Representatives of Trinity congregation presented Pastor Meyer with a gold watch and chain and Mrs. Meyer with a gold bracelet in recognition of the faithful services rendered at Trinity.

Pastor Meyer began his work at Trinity July 6, 1932, prior to which he served charges in the Pittsburgh and West Virginia Synods. He has been a consistently hard worker in his ministry and reports the following work during the past ten years; sermons preached, 1,116; addresses, 325; classes taught, 441; meetings and services attended, 3,997; communions administered, 24,151; private communions, 937; funerals, 207; weddings, 94; pastoral visits, 11,381. During this period there have been 627 adults received into church membership, and 260 children have been baptized. The congregation has paid \$97,292 for current purposes and \$30,978 for benevolences.

The members of Temple Church, Altoona, helped their pastor and wife, the *Rev. and Mrs. Fred R. Greninger*, celebrate their twenty-fifth wedding anniversary in a most fitting manner. The evening of June 26 saw a large group of parishioners and ministerial friends assembled in the sanctuary for an evening worship service, after which the group made its way to the social rooms where a program of music and felicitations was conducted. Pastor and Mrs. Greninger were presented with a wooden box containing silver dollars given by the members of Temple Church in recognition of their long period of pastoral service and friendship. Pastor Greninger is the dean of Lutheran pastors in Altoona. He served charges at Williamsport and Montoursville before assuming his duties at Temple Church.

H. C. Michael, D.D., pastor of Moxham Church, Johnstown, dean of the ministerium of that city, announced his resignation as pastor of that congregation after a pastorate of twenty-six years. The resignation is to become

effective October 1. Dr. Michael became pastor of the Moxham congregation July 1, 1916, and has had a most successful pastorate in the flood city. Both he and Mrs. Michael have been active at all times, not only in the local congregational affairs, but in community, conference, and synodical interests as well. Dr. Michael served several terms as president of the Alleghany Synod, which, since the merger into the Central Pennsylvania Synod, is known as the Alleghany Conference.

In his forty-three years of pastoral service Dr. Michael has served three pastorates—Wilmerding, Northumberland, and Moxham. When he came to Moxham twenty-six years ago, the church had 400 members. It has grown to 1,100. In 1896 he was graduated from Susquehanna University, and from the Selinsgrove Seminary in 1899. In 1918 he was awarded the degree of Doctor of Divinity by the University. The pastorate at Moxham has been marked by success in all phases of the congregation's life, and his consistently faithful work will be missed by both church and community. His has been a great influence for good and a large number of Christian hearts have been helped to higher and nobler living by this faithful servant of God.

Sunday, July 26, marked special rededicator services in *St. John's Church, East Juniata, Altoona*, the *Rev. R. Eugene Smith* pastor. The morning service was in charge of Joseph D. Krout, D.D., of Harrisburg, secretary of the Central Pennsylvania Synod, who was assisted by the pastor. A service of Holy Communion was held at the evening hour at which time C. P. Bastian, D.D., of Altoona assisted the pastor.

The rededicator services marked the completion of a congregational church improvement program. The interior of the sanctuary was repainted and decorated; a beautiful illuminated portrait of Christ was placed above the altar; altar candlesticks were electrified, and a service flag was presented. During the past year of Pastor Smith's services as regular pastor, Christian and American flags were presented, new hymnals furnished for the children's department, and the exterior of the church completely repaired and painted. Thus this Smoky City congregation has greatly enriched and improved its house of worship.

The many friends of *Rev. Elwood Johnson* join in wishing him continued

success in his new field of labor in the Paradise charge of the West Pennsylvania Conference. Pastor Johnson has served the Fayetteville charge since his graduation from Gettysburg College and Seminary in 1935. He is a native of Altoona, where he worshiped at First Church, and enjoys the distinction of being the fourth consecutive pastor of the Fayetteville charge from this First Church. He assumed his new duties June 1.

The Rev. Ralph Shockey, pastor of First Church, Windber, Somerset County, resigned that pastorate in order to accept a call to St. John's Church of Westville, New Jersey. Pastor Shockey has served the Windber congregation since his graduation from Gettysburg Seminary in 1940 and has had an outstanding and spiritually effective ministry there. He took up his duties as pastor July 1.

The Rev. Clarence H. Hershey, pastor of Second Church, Altoona, and his family have moved from the recently sold parsonage on Seventh Avenue to the newly purchased one on Aldrich Avenue in the Llysven section. Second Church is located in one of the rapidly changing residential sections of the city, and this arrangement by the council and congregation is a happy one for all concerned. The old parsonage will continue to serve the community and mankind, as it has been taken over by a local physician for his offices.

While *Dr. M. Stanley Kemp*, pastor of Zion Church, Hollidaysburg, was vacationing during August, the workmen were busy renovating the church building. Church services were eliminated during the month in order that the renovating and painting could proceed without interruption. The 100th anniversary meeting of the Alleghany Conference (originally the Alleghany Synod) will be held in Zion Church in October. It was in this historic church that the organizational meeting of that body was held a century ago. A fitting commemorative program is being formulated by the officers and centennial committee of the conference. The people of Zion Church are working toward having their improvement program completed for the anniversary gathering.

Of the 306 Lutheran students at Cornell University this year, *Pastor Edward T. Horn, III*, reports that 85 per cent are from the territory of the United Synod of New York and 56 per cent have communed during the year. In order to care for the large number of students who are studying during the summer, Mr. Horn remained in Ithaca this summer and maintained a full program at the Lutheran Church.

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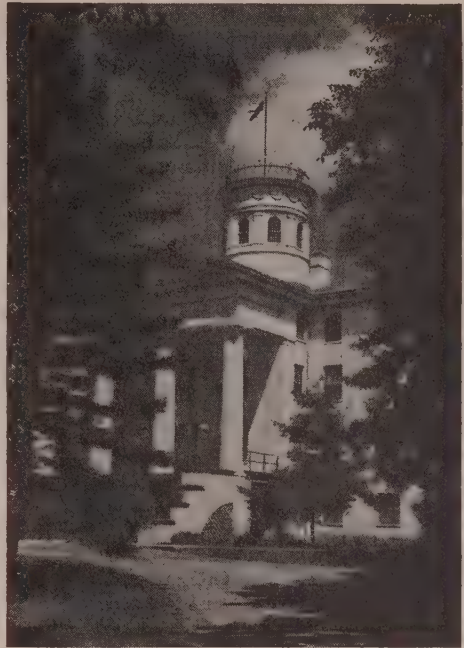
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Reorganization at Maywood

Chicago Seminary Announces Changes in Faculty and Management for Coming Year

THE LUTHERAN is officially informed concerning the Chicago Theological Seminary that this "school of the prophets" will open its scholastic year on September 8 with an address by Acting President Dr. Armin G. Weng. On the following day the new board of directors will have its first meeting under the new regime. The directorate will number fifteen, of whom seven have been elected by the Synod of Illinois, three each from the Indiana and Wartburg synods, and one each from the Michigan and Pittsburgh synods. In addition the presidents of the synods supporting the institution will sit in at the meetings as advisory members.

The financial outlook is promising. The Synod of Illinois has subscribed \$100,000 and has paid in the first half thereof. It is held in escrow by the synod and will be released to the seminary this fall as needed. The Indiana-Michigan campaigns have yielded \$3,500 in cash with promises of enough to total about \$15,000. A record of the results of the appeal in the Wartburg Synod is not yet available.

The faculty reorganization is not yet completed. It can be announced at this time that the Rev. C. B. Foelsch, D.D., has accepted the chair of New Testament Theology and the presidency of the institution. He will make the offi-

cial announcements at the opening service on September 8. The Rev. J. Roy Strock, D.D., has accepted election to the chair of English Bible and Missions.

Dr. H. Grady Davis, by a new election, holds the chair of Homiletics and Worship. The Rev. E. Theodore Bachmann, Wilmington, Del., has accepted the Chair of Historical Theology. The Rev. August Gruhn, assistant pastor of North Austin Church, Chicago, will instruct in Hebrew and also continue his relations with North Austin.

The Rev. Dr. E. F. Krauss will continue as head of the Extramural Department, the appreciation of which from services rendered is so great.

Dr. Weng, president of the Illinois Synod, informs us that twenty new students are expected for the coming year but "three are in the Army now." The seminary is now completely under control of the contributing synods and looks forward to rendering distinguished service to its sponsors and to the church as a whole.

SILVER ANNIVERSARY

SUNDAY, July 5, was the date of a festival service in Zion Church, Litchfield, Ill. Its pastor, H. Allen Leader,

D.D., completed twenty-five years of service in the Litchfield pastorate. The congregation, by means of suitable committees, arranged a special service in which the president of the Synod of Illinois, the Rev. Armin G. Weng, Ph.D., was the preacher. The Rev. Gilbert A. Saathoff, a son of the congregation, was liturgist. The choir sang under the leadership of Mrs. A. G. Kleinbeck.

A second service took place on the afternoon of July 5.

Pastor Leader, in a brief retrospective sketch of the twenty-five years of service at Litchfield, commented upon changes that have occurred, some of them indicative of gratifying progress. The roads, for instance, have greatly improved since the minister and his family, "consisting of a wife and two children, started overland in a brand new Model T Ford, a distance of 400 miles to their new home and new work. . . . There were no hard roads with wayside signs and instructions. The guide book available at that time contained such directions as these: 'Go ten miles due west till you see a big red barn on the right; then turn south twenty-five miles to a country school-house,'" etc.

Dr. Leader has received into the congregation 300 members and conducted 300 funeral services. The confirmed membership is now 200. It began ninety-four years ago, with a few settlers from North Carolina forming the nucleus. Twenty-three ministers have served here since its founding.

Fifty Years Married

Dr. and Mrs. W. F. Rangeler Receive Congratulations

Two hundred twenty-five guests, representing Fremont, the Lutheran Church of the city and community, as well as personal friends and relatives, called at the home of Dr. and Mrs. W. F. Rangeler on Tuesday afternoon and evening, July 23, to celebrate their fiftieth wedding anniversary.

Dr. Rangeler is a graduate of Hamma Divinity School and Wittenberg College, and received his Doctor of Divinity degree from the latter institution in 1917. He served pastorates in Wapakoneta, Leipsic, Tippacano City, New Philadelphia in Ohio, and West Point, Neb. He was president of the Synod of Nebraska for three years and has been on the faculty of Midland College and Western Seminary since 1926. He is a past member of the Commission of Adjudication and has been active in

Western Lutheranism for 25 years. As professor of the department of Christian Education at Midland College, he is probably the best known of all the faculty members.

Dr. and Mrs. Rangeler are the parents of three children, all active in the Lutheran Church. The Rev. Ralph E. Rangeler is pastor at Topeka, Kans.; Hugh T. Rangeler is director of vocal music in the high school at Lincoln, Neb., and Mrs. Fred C. Wiegman is one of the national committee members of the Women's Missionary Society. She is the wife of the president of Midland College. One son, Luther, is deceased.

In commemoration of the happy event, the Rev. Dr. P. W. H. Frederick, successor to Dr. Rangeler on the Commission of Adjudication, dedicated the following poem, which was read at the celebration.

A WISH

To Dr. and Mrs. W. F. Rangeler on the occasion of their golden wedding, July 28, 1942.

Fifty years of wedded life,
Fifty years together!
Meeting bravely storm and strife,
Cold and wintry weather.

Ent'ring gladly into Spring
As with bells a-ringing,
Trusting God in everything.
Dawn is met with singing.

Working through the summer days
Toiling late and early,
Undaunted by the sun's hot rays,
To bring a harvest worthy.

Rejoice now in the autumn sun
With friends and children saying,
"God grant that you life's race may run
As you would ask in praying."

P. W. H. FREDERICK.

Dr. Rinde Elected Dean of Western Seminary

WESTERN Theological Seminary, Fremont, Nebr., has announced the election to its office of dean the Rev. Dr. Thomas Dewey Rinde.

Dr. Rinde was graduated from Western Theological Seminary in 1924. Subsequent studies at the University of California and the University of Nebraska culminated in the completion of the requirements for the degree of Doctor of Philosophy at the University of Chicago Divinity School in 1939.

Since 1924, when Dr. Rinde's ordination took place, he has served four parishes, the last of which was First Lutheran Church, Nebraska City, Nebr. Since 1937 he has been professor of Historical Theology at Western Seminary. His installation will be on September 16.

A Good Record

THE second largest crowd in the history of the congregation (exceeded only by the attendance at the dedication of the church) bade farewell to the Rev. Alfred J. Krahmer as he terminated a pastorate of eight years at Epiphany Church, Laurelton, L. I., N. Y., July 12. He left July 15 to become pastor of Grace Church, Forest Hills, N. Y.

Pastor Krahmer was ordained by the United Synod of New York in 1934 and began his pastorate in Laurelton immediately. The congregation, which was worshiping in a store, built a new church in 1936 and bought a parsonage in 1941. The confirmed membership has increased from 90 to 245, the communing membership from 42 to 181 in the past eight years. The average attendance has increased from 27 to 144 persons a week.

In 1934 there were thirty-two contributors in the church and the total receipts amounted to \$1,043; today there are 225 contributors and the total receipts will approach \$6,000 this year. Benevolence payments have increased from \$38 to the point where in six months this year \$466 has been paid for apportionment and benevolent causes.

The debt on the new church which amounted to \$12,334 in 1936, has been reduced to \$7,500; Sunday school attendance has increased from 80 to 147, enrollment from 100 to 200.

The Rev. Harry Martin Young, pastor of St. Paul's Church, Funkstown, Md., took up his duties as pastor at Laurelton August 1.

In Forest Hills, Pastor Krahmer succeeds Lt.-Colonel Charles Trexler, D.D., who resigned to accept active duty as an army chaplain.

Congregations

ON SUNDAY, August 2, the fifth anniversary of the Rev. L. Ralph Tabor as pastor of Third Church, Baltimore, Md., was observed by the burning of the mortgage formerly held upon the parsonage. During these five years the congregation removed obligations totaling \$30,000 on the church and parsonage. They are now entirely free of debt. Throughout this period Third Church has been among the leading contributors of the Maryland Synod to every benevolence appeal of the U. L. C. A. and local agencies in addition to meeting its full apportionment regularly with a ten per cent excess. At the mortgage burning service the pastor announced that the new Greater Third Church Building Fund account opened only a few weeks earlier contained \$6,450 in cash to be invested in U. S. Government Bonds.

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Films marked *Y* may appeal to Young People.

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Prepared by Independent Filmscores, a private reviewing service

<i>Friendly Enemies</i> (UA) James Craig Ilka Gruning Chas. Ruggles C. Winninger	<i>Comedy</i> . In World War I setting, about two German-Americans who differ on loyalty to Kaiser until loyal one sees light through near tragedy.	Interminable talk with little action makes for repetition, tediousness. Characterizations are done with sympathy and humor. <i>Pleasant, tolerant, but uninspired.</i> <i>M, Y</i>
<i>In Old California</i> (Rep.) Binnie Barnes Albert Dekker John Wayne	<i>Western</i> . A young pharmacist goes west, leads pioneers in ridding settlement of crooks.	More ambitious than average of its kind, but still a <i>routine western.</i> <i>M, Y</i>
<i>Men of Texas</i> (Univ.) Leo Carillo B. Crawford Jackie Cooper Anne Gwynne Robert Stack	<i>Historical</i> . Adventures greet "yankee" journalist and photographer when they go to Texas to investigate rumors of rebellion just after the Civil War.	Ramifications of plot are never quite clear—particularly the post-mortem part played by Sam Houston, but because of settings, action, an able cast, film becomes a <i>superior western.</i> <i>M, Y</i>
<i>Miss Annie Rooney</i> (UA) Wm. Gargan Guy Kibbee Dickie Moore Shirley Temple	<i>Comedy</i> . Poor girl meets rich boy to the tune of "jitterbug" vocabulary and much-to-do about a synthetic rubber formula which eventually makes girl also "upper crust."	Naively concocted on the Cinderella theme, artificial and stilted in presentation. <i>Innocuous, and probably entertaining for</i> <i>Y, C</i>
<i>Pardon My Sarong</i> (Univ.) Bud Abbott Virginia Bruce Lou Costello Robert Paige	<i>Farce</i> . The comedians steal a bus, drive into the Pacific, end up on typically movie South Sea island.	First part is good Abbott and Costello nonsense; the "sarong" portion, with its serious presentation of Negro dance art by Katherine Dunham, is somehow out of place. <i>Not up to the pair's standard.</i> <i>M, Y</i>
<i>They All Kissed the Bride</i> (MGM) Joan Crawford Melvyn Douglas Allen Jenkins Roland Young	<i>Comedy</i> . The usual woman executive who discovers that her employees have rights and that after all she wants only a dominating husband.	Often suggestive, frequently cheap and in bad taste, always elaborately set and costumed, this is yet another film showing the female as impossible until she gets drunk, whereupon she becomes delightful. <i>Offensive.</i>

BEST CURRENT FILMS

For Family: The Courtship of Andy Hardy, Fantasia, The Gold Rush, The Great Commandment, Hello Annapolis, It Happened in Flatbush, The Vanishing Virginian.

For Mature Audience: Citizen Kane, Crossroads, The Forgotten Village, How Green Was My Valley, In This Our Life, Joe Smith—American, King's Row, Ku Kan, The Magnificent Ambersons, The Man Who Came to Dinner, Mr. Kipps, Mister V, Mrs. Miniver, My Favorite Blonde, One Foot in Heaven, Remember the Day, Sergeant York, The Stars Look Down, Sullivan's Travels, Target for Tonight, Ten Gentlemen from West Point, This Above All, To Be or Not To Be, The Tuttles of Tahiti.

Durham, N. C. A kodak album which bears the imprint "St. Paul's Lutheran Church, Durham, N. C.," will become increasingly interesting as the years pass by. The album is sponsored by the Brotherhood of St. Paul's, and a member of the Brotherhood, W. P. Winberry, is the official photographer. Kodak snaps of Sunday school classes and the various auxiliaries are taken and then enlarged to 5 x 7 for the album.

Along with the formally posed pic-

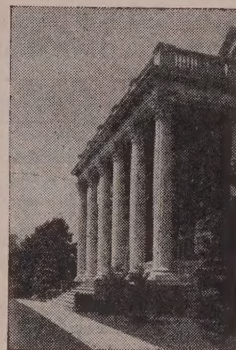
tures there have crept in a few candid camera shots of members. The project was started in the fall of 1941.

The Rev. Henry A. Schroder is pastor of this congregation.

Elmhurst, Ill. Epiphany Church, Dr. K. E. Irvin pastor, has purchased a new and more commodious parsonage. Also, the congregation engaged in a financial campaign to clear the indebtedness. So far more than \$8,000 of the goal of \$9,000 has been secured.

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The radio sermon

"Burden Bearers"

delivered by the Rev. Adolf F. Meyer managing editor of the AMERICAN LUTHERAN, Columbia System (Church of the Air) July 26th, 1942, is obtainable in pamphlet form at 10c per copy.

THE LUTHERAN PRESS

1819 Broadway N. Y. City

Honesdale, Pa. June 28 the Rev. W. F. Heldt celebrated the twenty-fifth anniversary of his pastorate in St. John's Church. He began his work July 1, 1917. The country was then at

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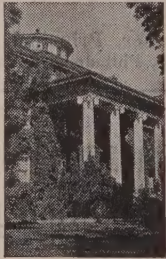
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war and the celebration of a quarter century of his work in his ministry to the members of St. John's finds the land in another struggle.

He administered the Holy Communion at both services and in the evening confirmed a class of nine adults.

Honesdale is just emerging from the worst flood in its history. The assembly room of the church and the parsonage were flooded almost to the ceiling, resulting in much damage. The church school lost its library and literature with damage to the walls and furnishings. The pastor lost most of his books and had a lot of his furniture on the first floor ruined.

In the midst of these material losses the pastor and congregation are not dismayed but rapidly working out of it for future activities.

New Market, Va.—THE LUTHERAN was informed of the death, on July 13, of Amos Philandria Zirkle, aged seventy-four years. Mr. Zirkle, in the course of his more than three score, ten years of earthly life, and through his fidelity to the duties of the Christian citizen, impressed himself upon his community.

Mr. P. J. Olinger of New Market, Va., has paid a tribute to the memory of his fellow Lutheran.

At Holy Trinity, New Rochelle, New York, the Rev. Walter C. Hanning, pastor, the congregation is rejoicing in the coming of a deaconess into its midst. Sister Eleanor Blumberg, first deaconess to serve in any conference congregation in Westchester County, has just begun her services there after graduation from the Baltimore Motherhouse. She will be installed in the autumn.

North Georgetown, Ohio. Emmanuel Congregation dedicated a pair of candelabra, a gift from the Keister family in memory of their parents, Mr. and Mrs. J. C. Keister. The candelabra match the altar cross which was the gift of the congregation in memory of the former pastor, Dr. O. C. Kramer. A candle-lighter was given to the congregation by the Luther League.

Stone Harbor, N. J. The Church of Our Saviour dedicated its redecorated and enlarged church and Sunday school recreation room June 21. Dr. M. R. Hamsher, president of the Synod of Central Pennsylvania, preached the sermon and conducted the service.

A special service was held Monday evening, June 22, at which time the Rev. Frederick Goos preached the sermon.

The new church was designed by Hokenson and Scheuringer, architects of Philadelphia. Improvements consist of a new chancel containing the choir and organ, a pastor's study, a new Sunday

school and recreation room for the children, rewiring of the entire church plant, painting the church, and refinishing the floors. The seating capacity has been increased by about 100. Entitled to specific mention are the additions to comfort and attractiveness which the changed structure provides.

Many of the new furnishings, such as pews, lighting, and the like, are gifts and memorials. The total cost has been approximately \$6,200, of which all but \$2,200 has been paid. The pastor of this congregation is the Rev. Morris C. Walker.

Toledo, Ohio. First English Church observed the thirtieth anniversary of the ordination of their pastor, Dr. Dallas F. Green, June 7. The theme for his sermon was "Pastoral Responsibility." The congregation, through the chairman of the Board of Trustees, presented Dr. Green with a sizable defense bond. Dr. Green has served First Church since October 1, 1923.

DIED

Dr. F. B. Clausen, president of Waterloo College and Seminary, Waterloo, Ontario, Canada, on August 5. Funeral, August 8.

Dr. Charles Deames Besch, Canton, Ohio, on August 11. Funeral, August 14.

Dr. Harvey S. Kidd, Souderton, Pa., on August 18. Funeral, August 22.

Obituaries will appear in later issues of THE LUTHERAN.

SYNOD

The thirtieth annual convention of the Synod of West Virginia will be held at Jackson's Mill, W. Va., the State Four-H Camp, August 30-September 3. The opening meeting, with Alvin E. Bell, D.D., as speaker, will be held Sunday at 8:00 P. M. The Lord's Supper will be observed Monday, 8:15 A. M., after which business sessions of the synod and all auxiliary organizations will be held concurrently.

Edwin L. K. Roof, Sec.

WOMEN'S MEETINGS*

The sixtieth annual convention of the Women's Missionary Society of the Maryland Synod will be held at St. John's Church, Queen and Martin Streets, Martinsburg, W. Va., September 30 and October 1, 1942. The Rev. Frederick R. Wagner is pastor of the host church.

Harriett Engelbrecht, Sec.

The twenty-ninth annual convention of the Women's Missionary Society of the Synod of West Virginia will be held at Jackson's Mill, W. Va., August 30 to September 3 in conjunction with the annual meeting of the synod and other auxiliary organizations.

The principal speaker will be Miss Selma Bergner, secretary for promotion of the Women's Missionary Society of the U. L. C. A. Miss Elsie Otto, missionary to Africa, and Miss Clara J. Leaman, missionary to India, will also be guests of the convention.

Ethel Virginia Snyder, Sec.

CONFERENCES

The ninth annual convention of the Southern Conference of the Indiana Synod will be held September 16 and 17 in Holy Trinity Church, New Castle, Ind., the Rev. William J. Butt, pastor. The convention will open at 4 P. M., Wednesday, with the Communion Service. The sermon will be preached by Vice-President B. S. Larsen.

Wilford C. Butt, Sec.

The annual convention of the Central Conference of the Synod of Ohio will be held September 14 and 15, in St. Matthew's Church, Mansfield, Ohio, Charles F. Sheriff, D.D., pastor. The Holy Communion Service will be held

Monday at 10:30 A. M.; the sermon will be preached by the Rev. George W. Dittmar, president. Carl M. Kessler, Sec.

The twenty-second annual convention of the Eastern Conference of the Synod of Ohio will be held at St. John's Church, New Franklin, Ohio, (Minerva Parish, vacant) September 16, 17. The convention will open with the celebration of the Holy Communion at 10:45 A. M. September 16. President George D. Keister will preach the sermon. M. G. Bishop, Sec.

OBITUARY

Robert Wesley Doty, D.D.

On August 23, 1876, there was born to Mr. and Mrs. A. D. Doty of Jefferson, Maryland, a son whom they named Robert Wesley. As a boy he attended the public schools of his native city, later for two years he attended the Frederick Academy, then Gettysburg College where he was graduated in 1899. Three years later he was graduated from the Lutheran Theological Seminary at Gettysburg and was ordained to the Gospel ministry by the Maryland Synod October 26, 1902. His first pastorate was Salem Church, Westminster, which he served from 1902 to 1912. His next pastorate was in Cambridge, Ohio, which he served from 1912 to 1918. His third parish was Grace Church of Rochester, Pa., which he served from 1918 to 1928. His fourth and final parish was Grace Church of Butler, Pa., which he served for fourteen years from 1928 to the time of his death. Geneva College in Beaver Falls, Pa., honored him with the degree of Doctor of Divinity during his Rochester pastorate. His death occurred suddenly on July 30.

Dr. Doty had, among many others, three fields of endeavor in which he was eminently successful:

First, he had a deep-rooted love for youth and gave generously of his time and strength to forward the interests and needs of youth as evidenced by his years of service as chairman of the Boys' Work Committee of the Pittsburgh Synod, membership on the Y. M. C. A. Boards of Beaver and Butler Counties, secretary of the Board of Directors of the Zellenople Orphans' Home and Farm School at Zellenople, Pa., and secretary of the West Conference Sunday School Association. It is of interest to note that one of his last acts was the preparation of a letter which was presented to the young men in the service from his congregation. What interested youth interested him. What was of value to youth he furthered. What harmed youth he opposed. Many young people today can testify to his influence on their lives for good.

Second, Dr. Doty had an aversion to church debts and a desire to beautify and improve the physical properties of the congregations. In most of the congregations he served he found a hampering indebtedness which he systematically and industriously sought to eliminate at the earliest possible moment. To him belongs the credit for eliminating the indebtedness of Grace Church, Rochester, and at the time of his death it was known that he had planned to eliminate the indebtedness of the congregation he then served. He possessed a personality and a zeal for his church that enabled him to challenge others to share their wealth in the canceling of these obligations. He left every congregation he served with its physical properties improved, beautified, and more churchly.

His third and most important field of endeavor was his desire to bring the Saving Presence of Christ to the needy souls of men. Every congregation under his care grew in numerical strength through his persistent efforts in season and out of season to bring souls for the Master through the Church, which is a channel of His Grace. Undoubtedly many are the souls who have greeted him since his entry into the Church Celestial and thanked him for showing them the way through the Saviour. Here is the ministry at its best, and in this Dr. Doty was most active and sincere.

On August 14, 1902, he and Miss Mary Alice Roelkey of Knoxville, Md., were united in marriage and to them was given one daughter, Louise.

On Thursday morning, July 30, Dr. Doty was seized with a violent heart attack from which he never rallied. Death came within the hour, and his soul took its return journey to the Lord Who gave it. Surviving to dwell upon the memories of their friend, companion, and relative are his widow, Mrs. Mary Alice Doty, and their daughter, Louise, together with his one brother, Guy D. Doty of Pittsburgh, and five sisters: Mrs. Samuel Fetzner, Lakewood, Ohio; Mrs. Abram Hemp, Jefferson, Md.; Mrs. Randolph Grove, Frederick, Md.; Mrs. Edgar Weaver, Walkersville, Md.; and Mrs. Claude Haeget, Frederick, Md.

Two memorial services were held. The first service was held in the church he served on Saturday morning, August 1, 1942, at 11 o'clock. The service was in charge of the president of the Pittsburgh Synod, the Rev. H. Reed Shepherd, D.D., assisted by the Rev. John Kindsvatter, president of the West Conference, and the Rev. John J. Myers, D.D., secretary of the synod. The second service was held on Sunday after-



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noon at one o'clock at the home of his sister, Mrs. Claude Hargett of Frederick, Md., and was in charge of the Rev. A. J. Traver, D.D., pastor of the Evangelical Lutheran Church, Frederick, Md. Interment was made in the Mt. Olivet Cemetery, Frederick, Md.

H. Reed Shepherd.

Mrs. Mary Miller Stowell

a faithful mother, entered into her eternal rest in the Lord Jesus on Monday, August 3, 1942, at Rochester, N. Y., in her eighty-first year. Mrs. Stowell is survived by one son, the Rev. Eugene L. Stowell, pastor of Resurrection Church, Rochester; two grandchildren, Alton and David Stowell; a sister, Mrs. Louisa Wagner; and two brothers, John and Peter Miller.

Mrs. Stowell was born in Rochester, and was married in 1889 to Eugene Stowell, of Keuka, N. Y., who died soon after the birth of their son. Especially notable was her acceptance of a position in her sixtieth year, when her son began preparations for the work of the ministry. She was a charter member of Grace Church, Rochester, but became a member of Resurrection Church after her son became its pastor in January, 1932.

The memorial service was held on Thursday, August 6, in Resurrection Church. Walter Krumwiede, S.T.D., pastor of Grace Church, was in charge of the liturgy, and Pastor Stowell paid a beautiful tribute to his mother as the one who knew her best. Interment followed in Mt. Hope Cemetery, Rochester.

Mrs. John O. Woods

Florence Mae Woods, wife of Chaplain John O. Woods, U. S. Army Hq., 80th Infantry Division, Camp Forrest, Tenn., entered the life more abundant, suddenly, August 1, 1942, at Tullahoma, Tenn. She was the daughter of Mr. and Mrs. Galen A. Brosius of Sunbury, Pa. She was born at Reading, Pa., October 17, 1903; baptized and confirmed at Himmel's Lutheran Church, Rebeck, Pa. She was graduated from the Conservatory of Music, Susquehanna University, Selinsgrove, Pa., in 1927 with the degree of Bachelor of Music.

She was married to the Rev. John O. Woods, a pastor of the Pittsburgh Synod, June 8, 1933, in St. Paul's Church, Coudersport, Pa. Greatly talented in music, she gave freely of her strength in the work of the Lord. Her chaplain husband had just organized a soldiers' choir. From the first choir practice, where she played the organ for the men, the family went to the beach, where the call came to the Home above. She was a tender and affectionate mother.

Funeral services were held in the beautiful Fort Meyer Chapel at 1:30 Tuesday afternoon, August 4, 1942, and interment followed in the Arlington National Cemetery, Washington, D. C. Chaplains Frederick C. Frommshagen and Joseph O. Ensrud, of the Chief of Chaplains' office, officiated.

She is survived by her husband, Major John O. Woods and her two children, John Pahl and Virginia Ruth; by her father and mother, three brothers, and three sisters.

John J. Meyers.

CHANGES OF ADDRESS

Hardy, Arthur S., from 614 Swenson Place, Bellmore, L. I., N. Y., to 604 Swenson Place, Bellmore, L. I., N. Y.
Kunkelman, M. Rea., from Leetsdale, Pa., to 1022 Penn Ave., Wilkensburg, Pa.
Linn, John K., from 421 N. Main St., Greenville, S. C., to 4209 Main St., Columbia, S. C.
Menkel, Luther M. E., from P. O. 2, Rappahannock, Baltimore, Md., to 8212 Philadelphia Rd., Baltimore, Md.
Miller, W. Robert, from 122 W. Main St., Ringtown, Pa., to 4 S. Stuyvesant Drive, Edge Moor Terrace, Wilmington, Del.
Riser, M. C., from Johnston, S. C., to Bluffton, S. C.
Shenk, E. A., from 319 McIver St., Greensboro, N. C., to Parker St., Kings Mountain, N. C.

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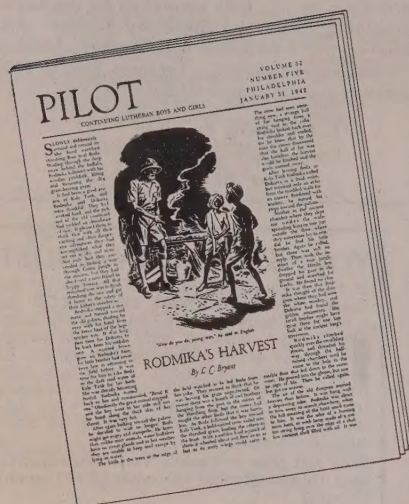
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